

# Christianity in Korea Detailed

HUDSON FALLS — The spread of Christianity, in Korea at the two morning worship services in the First

Presbyterian Church of Hudson Falls.

Reviewing the history of the missionary movement in Korea, Dr. Moffett said that 90 years ago his father became the first resident Protestant missionary to go into the interior of Korea, where Christians were unwelcome. He was stoned and persecuted, yet just a few years later he ordained to the Christian ministry the same young man who had led the stoning, together with six of his friends. In turn this young man became the first Korean Christian missionary.

Today, according to Dr. Moffett, there are five million Christians in a population of 35 million. In the city of Seoul, with a population of 7½ million, there are more than 2,000 Protestant churches. The church Dr. Moffett regularly attends has a membership of 25,000 with a weekly attendance of 12,000 at three morning worship services. He said that ministers in the Christian Korean churches are Koreans. The work of the Occidental missionary is to act as adviser to the administrators of the schools and colleges.

The Presbyterian Seminary in Seoul, with which Dr. Moffett is affiliated, and which was founded by his late father in the early part of the century, now has more than 1,000 students on a campus designed for 300 when it was built in 1960. Graduates from this seminary go out into the 3,153 congregations of the Korean branch of the Presbyterian Church.

The Bible Club movement, of which Mrs. Moffett is a director, has more than 300 schools for

underprivileged children. Many of them meet at night in tents and factories. Last December these schools graduated more than 10,000 students in the Seoul area alone.

Also a noted church historian, Dr. Moffett and his wife are now nearing the close of a furlough study assignment. During this period he spent eight months at Cambridge University in England while developing "A History of the Church in Asia." A like period has been spent as a visiting fellow at Princeton Seminary in Princeton, N.J. While there Mrs. Moffett served as assistant director of professional studies. The Moffetts will return to Korea in May to resume their work at the Presbyterian mission there.

Asked what his feelings are on the presence of American troops in Korea, he said, "Nobody in Korea wants to see the American troops leave."

"The greatest days of the Asian Church are ahead," said Dr. Moffett, "and we are anxious to get back to the work that we both love."

## THE HISTORY OF TAEJON COLLEGE

The history of Tsejon College as an organization began with a mission survey team which was appointed by the 1953 (?) Mission Meeting at the end of the Korean War to survey mission needs and to plot the course of missionary service in Korea for the coming several years. This team, after making careful study and visits to the areas historically served by our Presbyterian, U.S. Mission in Southwest Korea, reported to the 1954 Mission Meeting held in Chunju. A substantial part of this report concerned the educational work of the Mission. The time had come, the report stated, when the Presbyterian Church in Korea could quite adequately handle the management and administration of secondary and primary education. Therefore, in view of the basic mission objective of planting the Church in responsible national hands, it was recommended that a program of step-by-step turnover of mission secondary schools to the Korean Presbyteries be instituted.

Corollary to the objective of moving out of secondary education it was recommended that the Mission look forward to an effort in the realm of higher education as more relevant to the needs of the Christian community in the post-war decades.

With some modification, the substance of this report was adopted and forwarded to the Board of World Missions for approval. A college committee was formed and after lengthy debate and prayer, Taejon was agreed upon as the site. Although Taejon is at the northern edge of traditional Southern Presbyterian territory, it was felt that the advantages it offered as a transportation center and as a growing industrial center to which students from the Southwest would naturally gravitate on the road to Seoul outweighed the other considerations of proximity arguing to place it actually within the North and South Chulla Provinces.

To begin implementation of a plan for the establishment of the college the Rev. W. A. Linton was chosen as Chairman of the College Committee and provisional president, and the Rev. Keith R. Crim was asked to move from Soonchun to Taejon as the first resident member of the College Staff.

The Spring and Summer of 1955 were devoted to bulldozing the site of the original College building and to cleaning up land problems and beginning the laborious procedure of applying for a Government license to operate a college. Late in the Summer of 1955 work was begun on three missionary residences on the Campus for the Crima, Lintons, and Mitchell.

The new houses were ready for occupancy in February, 1956. During February and March the Rev. Hugh Linton helped his father erect 2 old army metal theater buildings for classroom and library space plus 2 round quonset buildings for office and classroom space. These buildings are still in use as men's dormitories.

Permission was received from the Korean Ministry of Education in the month of March to operate a semi-accredited "Christian Institute". Announcements were sent out and the day for the opening of school and the receiving of the first students was set for April 15. Lacking an auditorium for the opening ceremony, sheets of plywood were laid out on the grass and guests were seated on them.

By this time additional College Staff members had been recruited including the present Academic Dean Whang, Hui-Yung and Office Manager Kim, Kyu-Dong. Most of the other teachers were time lecturers who came in from Seoul or the Provincial University for a few hours each week.

That same Spring foundations were laid for the main academic building of the College now known as the Linton Memorial Building. All through the College's history it has been singularly blessed with the architectural guidance of Mr. Charles F. Davis, Jr. Presbyterian elder from Birmingham, Alabama. During the previous summer (1955) Mr. Davis visited the College Campus, drew up a complete site development plan and proceeded to present complete plans for the erection of the academic building. He has done the same for subsequent building of the library and administration buildings.

The following three years were dominated by the effort to secure full accreditation for the College from the Ministry of Education. As each year passed without accreditation, the appeal of the College for new students



diminished rapidly. Standards for classroom and laboratory space, library resources, faculty and staff, grounds, and equipment had to be met. Political resistance to the recognition of any new colleges brought endless delays. The M.O.E.'s unhappy experience with the plethora of "fly-by-night" colleges which sprang up immediately after the war encouraged their doubts about allowing another unknown college to enter the field.

Those of us who had something to do with this effort remember these constant frustrations and with deep thanks to God for His intervention on behalf of this enterprise, dedicated it to His service.

The Winter of 1959 finally brought the long sought for accreditation certificate. But with it was another new galaxy of problems for none of the students currently enrolled were to be able to receive degrees. Only students enrolling as freshmen in 1959 would be able to get the regular degree. Therefore there was a concerted effort on the part of those students to find means of transferring to other colleges so as not to lose their hope of graduation. The College Administration did its best to aid the students in transferring, but those of us who were there remember it as one of the most harassed periods of the College history.

One morning while the confusion was at its height a young man from the local community well known for his mental aberrations strode into the College office demanding to see Professor Crim. He was told that Professor Crim was busy with a number of exceedingly important matters. The young man, however, was very insistent that he see Dr. Crim and was finally shown in. When he was asked what his business was, he said "I want my Nobel prize." "What Nobel prize? What are you talking about?", he was asked. "I saw my name in the newspaper. I heard that the \$50,000 was sent to you." With his well known persuasive powers, Dr. Crim was finally able to persuade the young man that he had not received the prize money and that if he did, he would let him know. Perhaps Dr. Crim deserved some consideration for a Peace Prize himself.

The result of all this was that the College made a new beginning with a brand new freshman class. By this time numerous additional Korean faculty had been added and Mr. Bob Gould had come out as a builder-educational missionary and Dr. and Mrs. Jack Princes had come for the Physics Department.

The College's reputation had reached its lowest ebb immediately before the accreditation had been received and its rebuilding was a slow and sometimes discouraging process. Year by year the number of entering students declined. The College Community was saddened by the failing health of Dr. Linton in the Winter of 1959 and Spring of 1960. In June of 1960 he and Mrs. Linton returned to the United States and late in the Summer he passed away at the home of his son Eugene in Knoxville, Tenn. At the 1960 Mission Meeting the Rev. John E. Falmsge was chosen as his successor. During this time the Library and Administration buildings were under construction and their completion finished up the first stage of the college building program. In response to constant demands of the teaching program and some reminders from the M.O.E., the Library's book collection was gradually developed. Through the kindness of many friends in the United States, a large shipment (nearly 10,000 books) was received by way of the Navy's free freight Operation Handclasp in the Spring of 1962.

In the Fall of 1961 Dr. Robert L. Goette and his family, after a year of language study, came to Taejon to join the College staff as head of the Chemistry Department. Since then under his careful and enthusiastic leadership, the reputation of the Chemistry Department has broadened and deepened many fold.

Our first graduates were scheduled to receive their diplomas just after Christmas in 1962. Following the military revolution in 1961, the authorities chose education as one of the major targets for their clean-up campaign. They sought to strengthen standards all along the line and particularly to raise the requirements for those graduating from college. In order to do this a National Baccalaureate examination was begun for all Korean college graduates of 1961 and was to be repeated in 1962 when our first seniors would take it. Three sets of questions were standard throughout the country, but in addition each college was required to submit questions in each field in which its students had majored. From these the M.O.E. selected certain ones to be given to the respective college classes.

On the examination day the seniors went out to the place of examination with much trepidation but we felt they did their best. We hoped they would do reasonably well but were not prepared for the delightful shock of reading in the national newspapers a few weeks later that everyone of the seniors from Taejon Presbyterian College had passed the examination, a record equalled only by one other institution, a medical college in Seoul.

The first graduates have gone into secondary education, business, and other fields of employment. Two are radio announcers. Three are studying abroad and others are enrolled in graduate schools in this country. It has seemed to us that this act of God's grace has been one of the important turning points in the development of the college and its reputation. From that time on new classes have continued to improve in numbers and quality.

From the Fall of 1963 the College began to receive and benefit from Presbyterian Development Fund aid for construction and equipment. The first building to be erected was the Dining room-Student Center-Auditorium building now in its last stages of construction. New Chemistry and biology laboratories have been built and scientific equipment has been secured. Contemplated in the near future are men's and women's dormitories and a new classroom building.

This summer faculty members who have been sent to the U.S. for study under the Board of World Mission's scholarship program have returned to the college. Prof. Whang, Hui-Yung and Prof. Pae, Yang-Suh have returned from study at Harvard and the University of Texas respectively. In addition, Dr. Keith Crim and his family have returned after 18 months of furlough and teaching in the U.S. and Dr. C.E. Prince and his family have returned after completion of his studies for the Ph.D. degree at the University of Texas. The latest addition to the foreign staff is Mr. W.A.L. Sibley, long-time elder in the Union, South Carolina church and textile executive, who has come to assume the post of Director of Development for the College.

For the school year, 1964-65, Dr. Keith Crim is filling the post of Acting College President.



### SCHOOL FOR KOREA'S FUTURE

The young Korean broke excitedly into the office of Prof. Keith Crim at Taejon Presbyterian College. "I want my Nobel prize," he said.

Dr. Crim was understandably surprised. The boy was not a student; he was apparently unbalanced mentally; and besides, Taejon college is not yet giving out Nobel prizes. What it does give is some of the best education available in the Republic of Korea. That is why it has been selected for Birthday Promotion by the Women of the Church.

But the young man insisted, and perhaps his confusion was only partly due to mental aberration. For Koreans are beginning to expect only the best of this little nine-year-old Presbyterian college.

It has not always been so. Three years ago Taejon College was virtually unknown. It was just another struggling little school in a second-rate town down-country in Korea. For its first three years, 1956 to 1959, it was not even recognized as a college by the Ministry of Education.

But a group of Southern Presbyterian missionaries, led by the late Rev. W. A. Linton, had the faith to persevere. They believed that Korea already had enough third-rate education and that what it really needed was first-rate college education built on a firm Christian foundation in order to provide the country with leaders who could add integrity to their knowledge.

Critics shook their heads. It is easier to plan such a school than build it. And as year after year passed with <sup>out</sup> government

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recognition it seemed that the critics might be right. The number of students dwindled away to almost nothing. Even when accreditation was finally granted in the winter of 1959, it was nearly too late. The college was reorganized but it had to begin<sup>all</sup> over again. None of its former students could receive degrees, the Ministry of Education ruled. As a final blow, Dr. Linton, founder and first president, was struck down by ill-health and passed away in the summer of 1960.

It was in difficult days, then, that the Rev. John E. Talmage, a second-generation Korea missionary, succeeded to the presidency. By Christmas of 1962, as Taejon's first handful of graduates were scheduled to receive their diplomas, there was ~~some~~ <sup>some</sup> ~~considerable~~ doubt that the school would have any graduates at all. For the Ministry of Education, angered at wide-spread abuses in Korea's mushrooming swarms of ~~fly-by-night~~ diploma-mills had suddenly raised the nation's graduation requirements. Distrusting many schools' examination procedures, it had ruled that seniors must also take a strict National Baccalaureate examination from the Ministry of Education. So into this highly competitive situation was thrown the first little group of Taejon seniors.

Only two schools in the entire country passed through that ordeal with 100% of the seniors passing the examination. One was a great medical college in the capital, Seoul. The other was a little school in Taejon.

And suddenly the whole country knew about Taejon <sup>Presbyterian</sup> College. "The shock" said its surprised faculty ~~of the Korean Education Commission, the school, the school's surprised faculty,~~

"was delightful."

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It is still a small school, however. Opened in 1956 and reorganized in 1959, it now (1965) has only about 200 students. Only three classes have graduated. But standards and morale, and Christian commitment in the four-year, liberal-arts, coeducational college are high and steady.

The school boasts at the center of <sup>its</sup> ~~the~~ campus the first open-stack library in Korea. Ten thousand of the volumes came in one big shipment from friends in America with the cooperation of the U.S. Navy's "Operation Handolasp". The college's basic educational policy is "a creative experiment in bi-cultural and bi-lingual community, as American and Korean teachers work together to give the students an understanding of the heritage of both East and West." ~~The college~~ <sup>it</sup> has a fraternal relationship with Austin College in Sherman, Texas.

There are four departments. The Chemistry Department is already one of the most highly respected academically in Korea. It carefully blends class and laboratory work and has such equipment (rare in Korea) as a flame photometer, spectronic "20", polarimeter, Thin Layer Chromatography unit, and others equally bewildering to the layman. The Physics Department is next in line for development in the sciences, and will offer a major for the first time in 1965.

Korea desperately needs men trained in such sciences if she is to survive economically in an industrialized world.

There are two liberal arts departments. The first, the English Department, is indispensable. No phase of Korean life today is beyond the pervasive influence of English as a second language. A missionary school like Taejon, with ~~its~~ teachers and linguists who speak English as a native language, is uniquely well-equipped

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for service in this area. The college has an English language newspaper and even produces Shakespearian plays in English.

But of special interest to the church in Korea is the Department of Sacred Literature, which is designed to meet the needs of students preparing for theological seminary and Christian teaching. This program includes the pre-seminary curriculum recommended by the American Association of Theological Schools.

Taejon Presbyterian College thus stands, with its sister schools, Soongsil College in Seoul, and Keimyung Christian College in Taegu, as a vital part of the Korean Presbyterian Church's network of small, evangelical colleges. This is the reservoir from which flows the main stream of the educated Christian ministry for Korea's future.

This is a comparatively new development, but already it has resulted in a dramatic up-grading of the standards of theological education in Korea. In Asia as a whole the level of pre-theological training has been high school or below. But in Korea now, thanks in good measure to the contribution of these colleges, the Presbyterian Theological Seminary in Seoul is not only probably the largest Protestant seminary in Asia, but <sup>also</sup> has as great a number of college graduates in its student body as any seminary in Asia. One-third of its <sup>250</sup> students are college graduates; another one-third have had at least two years of college; and only one-third are left at the high school level.

Taejon Presbyterian College is an investment in more than the future of the Korean nation. It is an investment in the future of the Korean Church.

## TAEJON PRESBYTERIAN COLLEGE

Taejon Presbyterian college is a co-educational, four-year liberal arts college offering the Bachelor of Arts and the Bachelor of Science degree. Founded by the Board of World Missions of the Presbyterian Church, U.S., the college's program is directed toward the strengthening and extension of the Christian community. Its faculty and student body includes members of all the major Protestant denominations in Korea. The Bible and courses related to the Christian faith are taught in all four years.

Under the charter issued by the Ministry of Education of the Republic of Korea, majors are offered in four areas, Sacred Literature, English Language and Literature, Chemistry, and Mathematics and Physics. The college campus of nearly 100 acres is located on the outskirts of Taejon, a city of 250,000 population, and a transportation center of South Korea. The college's buildings of reinforced concrete structure are an attempt to combine modern building materials and methods with the artistic heritage of the Orient. This is the only four-year Christian college in the four provinces of south-west Korea, with a population of ten million.

The college was opened in 1956 and reorganized in February 1959, when it was chartered by the Korean government. Growth has been slow but steady. At present (autumn 1964) 150 students are enrolled and the prospects for the class that will enter in March 1955 indicate that the student body will then number about 200.

Members of the first two graduating classes are employed in the fields of education, industry, and communications. Some are serving in the armed forces, and three are now studying in the United States.

At the center of the campus, the first open-stack library in Korea contains over 20,000 bound volumes in Korean and English. Approximately 20 different chemical journals are received currently, with back issues of Chemical Abstracts and Journal of the American Chemical Society dating back to the 1920's.

The program of the college is designed as a creative experiment in bi-cultural and bi-lingual community, as American instructors and Korean instructors, many of whom have studied abroad, work together to give the students an understanding of the heritage of both the East and the West. Taejon College has a fraternal relationship with Austin College, Sherman, Texas, and is participating in the study programs of the Council of Protestant Colleges and Universities.

The objectives of the Sacred Literature Department are moulded by the basic educational needs of students preparing for theological seminary and for Christian teaching.

Since an effective minister of the gospel in the latter half of the Twentieth Century must have both breadth of understanding and depth of concentration in his special field, the student is given an opportunity for laying a broad foundation in science and the humanities, with special emphasis on philosophy and history in the context of semester-by-semester Bible study. This program includes the pre-seminary curriculum recommended by the American Association of Theological Schools.

Students are encouraged and assisted in finding opportunities for service in city churches and in outpost churches in the surrounding countryside. From time to time students have served as lay evangelists in these churches.



The English Department offers opportunities to study both English linguistics and English literature. In the freshman year all students in every department take a comprehensive course designed to make them proficient in spoken and written English. Once this foundation is laid, many of the lectures in this department and some in other departments are given in English. A linguistics program under the direction of two faculty members with graduate degrees in linguistics from the United States gives additional opportunity for improvement of the student's command of English.

Because of the importance of a knowledge of English in almost every phase of Korean life today, the college has a unique opportunity to train Christian youth who will be leaders in modern Korea. Instruction in English typing and shorthand helps prepare the student for finding employment. Those taking the prescribed courses in education can be certified to teach in secondary schools.

A wide variety of extra-curricular activities provides further opportunity for learning and for cultural enrichment. These include conversation clubs coached by Americans, an English language newspaper, and a literary society. The department also produces a Shakespearean play in English each year.

In order to provide well trained Christian chemists for service to the nation, the Chemistry Department seeks to use the best teaching methods available and to relate the lectures and laboratories to current problems and opportunities in Korea.

Courses and laboratories are <sup>limited</sup> to twenty-four students in each section. Each student is provided with his own locker of basic laboratory equipment. Experiments are done on an individual basis under the supervision of two instructors for each section. Some of the instruments available for use in the junior and senior years are; flame photometer, Spectronic "20", Beckman DU Spectrophotometer, Parr Calorimeter, Spectroscope, pH meter, polarimeter, Abbe Refractometer, and a Thin Layer Chromatography unit. Other instruments will be added as funds become available.

Three well lighted and equipped laboratories, plus an instrument room, a balance room, and stockrooms, provide adequate facilities for the many hours of laboratory work required in the various chemistry courses. Each course has at least one three hour laboratory period per week and some have nine hours per week.

Beginning in 1965, Taejon College will be able to offer a major in Physics for the first time. This has been made possible by a strengthened teaching staff and greatly improved physical equipment.

Students will be prepared for graduate school or immediate employment in education and industry. Laboratory groups are kept small so that each student may closely participate. Students are taught to study with diligence, and a constant effort is made to improve teaching methods and course content.

Although the main emphasis of the department is on experimental physics and applied mathematics, it is certainly recognized that a dynamic relationship exists between the theoretical and the practical. The benefits of science would grow stale without the disinterested work of pure science, but the Korean situation of today needs primarily to utilize the great store of mankind's scientific knowledge.

At present the major financial support of the college comes from the following sources:

I. The institutional budget of the Korea Mission, an integral part of the budget of the Board of World Missions, Presbyterian Church, U.S.

II. The personalized giving list of the Board of World Missions. In the current year this includes such items as the followings:

Westminster Bible Maps for Classroom Instruction (3 sets at \$25)	\$ 75.00
Production of English Language Newspaper (4 editions at \$100 each)	400.00
Linguistic Laboratory Equipment (20 units at \$120)	2400.00
Microscopes for Biology Laboratory (10 at \$85)	850.00
Centrifuges, (3 at \$70)	210.00
Moisture Meter, Marconi	224.00
Chairs for library reading room (80 at \$5)	400.00
Book trucks, (2 at \$65)	130.00

III. Capital funds through the Presbyterian Development Fund.

Library and administration equipment	\$ 13,000.00
Shop and scientific equipment	75,000.00
Korean faculty residences	20,000.00
Dormitory	40,000.00
General academic equipment	13,000.00
Grading, roads and grounds	4,000.00
<i>etc</i>	

IV. 1965 Birthday Offering, Women of the Church.

\$100,000 of this offering has been designated for the scholarship program of Taejon Presbyterian College.

For further information write

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The Rev. Samuel H. Moffett, Ph.D.  
Seoul, Korea

The Rev. Samuel Hugh Moffett, Ph.D., who was appointed in 1944 by the former Board of Foreign Missions of the Presbyterian Church, USA, is assigned to Korea where, with his wife, Eileen Flower Moffett, he is on the faculty of the Presbyterian Theological Seminary of Korea in Seoul. He is Associate President and professor of church history, and has served as dean of the Graduate School. Founded in 1901 this is one of the largest Protestant seminaries in all Asia. The present enrollment is about 600, with another 400 students in related night schools. Nearly three thousand of its graduates are serving the church in Korea and a significant number are engaged in third-world missions outside Korea.

Dr. Moffett is also Director of the Asian Center for Theological Studies and Mission (ACTS). This is a new ~~Asian Center~~ international, inter-denominational, post-seminary program which brings students from other Asian countries as far apart as Little Tibet and West Samoa for training for Asian missions to Asia, for research and for graduate studies.

Born in Korea, Dr. Moffett is the son of a pioneer Presbyterian missionary. He graduated from Wheaton College (in Illinois) in 1938 and from Princeton Theological Seminary, Princeton, N.J., in 1942. For the next three years he served as assistant pastor of the First Presbyterian Church, Bridgeport, Conn. In 1945 he received the Ph.D. degree from Yale University. From 1945 to 1947 he was Secretary for Youth Work for the former Presbyterian Board of Foreign Missions.

Dr. Moffett went to China in 1947. He and his wife, the late Elizabeth Tarrant Moffett, studied at the College of Chinese Studies in Peking and then, as the communist advance threatened Peking in late 1948 chose to stay with the Chinese church and were assigned to Yenching University where Dr. Moffett was on the teaching staff until the fall of 1949. He was then called to the faculty of Nanking Theological Seminary but by early 1951 increasing pressures made work impossible, and he was arrested by the communists. In January 1951, after more than two years ~~in communist China~~ in communist China, he was allowed to return to the United States and the Moffetts were reassigned to Korea. Mrs. Moffett's declining health delayed their return to the field. For two years, 1953-55, he was a Visiting Lecturer at Princeton Seminary. Mrs. Moffett died in January, 1955.

Dr. Moffett returned to Korea, the land of his birth, in November, 1955. In September 1956 in Seoul, Dr. Moffett was married to Eileen Flower of Rockford, Washington, a graduate of Princeton Seminary. They spent three years in rural Andong, studying the language and working in the three hundred churches of Kyung An Presbytery. For two years he was principal of the Kyung An Bible Institute. In the fall of 1959 he was called to his present work in the seminary in Seoul. From 1960 to 1964 he also served as Commission Representative in Korea, and has been active on the Boards of many major Korean Christian institutions, such as Yonsei University, Soongjun University, the Korean Bible Society, the Korean Christian Literature Society and the Board of Missions of the Korean Presbyterian Church. He was elected President of the Korea Branch of the Royal Asiatic Society in 1968.

He is the author of a number of books, including: Where'er the Sun (1953), The Christians of Korea (1962), The Biblical Background of Evangelism (1968); and with Mrs. Moffett he wrote the 1966 Bible Study Guide on Philippians, Joy for an Anxious Age. He is a member of Connecticut Providence presbytery, and is on the Board of Whitworth College (Spokane, Washington).

(Southern New England)



Duplicates

THE ANCIENT CHURCH AND ITS CULTURAL ENVIRONMENT

- Sam H. Moffett

The subject tonight is "The Ancient Church and its Cultural Environment", the second in a series which has already ably covered, under Prof. Dorow the New Testament church. So by the term "ancient church" let us refer to the post-New Testament, post-apostolic period. I will date it roughly from 64 to 640 A.D., although I am aware that the last of the apostles may have lived until as late as 90 A.D., and that some people date the beginning of the Middle Ages as early as 476 A.D., the traditional date of the end of empire in Rome.

But let me stretch a point and study with you tonight the church and the world from 64 to 640, from Nero to Mohammed, from the martyrdom of Paul (traditionally in 64) to the first beach-head of the faith in China in 635 and the beginning of its eclipse at the other end of Asia as Islamic Arabs conquered Persia in 640. There is a certain justification for considering that whole period as a unit. In secular history it is the period between the consolidation of the Roman Emperors under the early Emperors, and its breakdown under the last Roman rulers of the West. In church history, it is the period between two times of curiously significant transition: at the beginning, the transition from first to second generation Christians when believers who had never seen Jesus took over the leadership of the church from the apostles; and at the end, the transition from early to mediaeval Christianity in the west, and from early Christianity to Mohammedan victory in the east.

So the period of time from 64 to 640 is not an unnatural segment of time to study as one piece. But it is an amazingly complex period, so let us look first at the major characteristics of that world of the ancient church.

THE WORLD OF THE ANCIENT CHURCH (64 to 640 A.D.)

1. It was an age of great empires. The power of the age was controlled by three huge empires--the Roman, the Persian and the Chinese. The rest of the world did not count for much. Northern Europe and Africa were still tribal. The Americas were unknown. Even India, though rich, was divided among many local kingdoms and united only for a while, and then only in the north, under the Guptas. Of these three Empires, in the period we are studying, one became officially Christian. That was the one in the West, Rome. But the two in Asia were not converted. Persia was evangelized. It even developed a strong and remarkably missionary church. But the Persian church could not win even its homeland for Jesus Christ. China, the third Empire, was only barely touched for Christ at the very end of this period, and that first Christian mission in China too soon disappeared almost without a trace.

Thus in the West the church prevailed over its imperial, political environment. Rome persecuted the Christians, but the Christians conquered Rome. In the East, however, in Asia, empires proved stronger than the church. This difference between East and West in that early encounter of the church and state has had enormous historical consequences. Europe, where Empire was won to Christ more than 1600 years ago is still the most Christian of continents--82% Christian.<sup>1</sup> But Asia, where evangelization failed in any significant way to affect the centers of primary political power, is today the least Christian continent in the world--only 2% Christian.

But it is dangerous to carry that line of argument too far. For example, it can be pointed out that there were two whole nations in Asia which became Christian even before Rome in the West. But the results were of mixed significance, historically. The first, according to some evidences, was Osrhoene with its capital at Edessa, a little border kingdom between the great empires of Rome and Persia at the bend of the River Euphrates. It may have become officially Christian, under a king named Abgar, as early as 200 A.D., which is a hundred years before the conversion of Constantine. But the conversion of Osrhoene has made little impression on world history. That early Syrian Christianity has virtually disappeared. To the north of Edessa and also in Asia Minor lay a larger kingdom, Armenia. It became Christian under its king, Tiridates, about the year 290. Again, the result, historically, has been inconclusive, for although in the main Armenians have kept the faith and still tend to be predominantly Christian despite incredible national tragedies, the country itself has lost its identity. There is no Christian Armenia today, for there is no Armenia.

2. It was an age of war. Rome was the strongest power on earth, but it was discovering to its surprise that it takes more than an army to keep the world at peace. At the edges of its strength, on the far borders--even during the famous pax Romana (Roman peace)--there was always war. What Vietnam and Angola have been to the world today, the British Isles and Armenia were to Rome in those first centuries of the Christian church--always in turmoil, draining away the military strength of the Empire. Rome could ill afford such a drain on its resources for the unending conflict with its major enemy, imperial Persia, demanded constant vigilance. For 500 years Rome and Persia fought to a stalemate. Rome could not conquer Persia, though it often defeated it, and Persia could not conquer Rome though it captured even Roman emperors. In the end, both empires fell, but not to each other. It was the Germans who over-ran Rome, and the Arabs who conquered Persia. It should not be forgotten that only half of Rome fell, the Western

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1. The sometimes quoted statement that Latin America is 94% Christian does not disprove this statement. Latin America's 94% is a softer, less realistic figure than Europe's 82%, though both refer to nominal Christians.

half. Constantinople and the Eastern Roman Empire endured for another thousand years.

War, too, like politics from which it is inseparable, has its consequences in the church. It is only necessary to trace on a map geographically the divisions of the Christian church in this period to discover the unhappy truth that church schisms may have been shaped as much by wars and national rivalries as by theological differences. Four examples will suffice: Catholic Rome, Orthodox Constantinople, Nestorian Persia and the Arian barbarian frontier.

When Rome's Constantine the Great in 313 embraced the Christian faith and ended the persecution of Christians in the West, almost immediately in 340 the Sassanid emperors in the east began to persecute Christians in Persia. What was good for Rome, they thought, must be bad for Persia. Moreover, because the boundary between Rome and Persia, though often shifting was never broken, the church on the Persian side (which we call Nestorian) was, by the fifth century (424) becoming separated permanently from the church on the Roman side (which we call Catholic). The separation was only secondarily theological. Twentieth-century studies, notably by Bethune-Baker, have shown that the Nestorians were far more orthodox than their early Catholic adversaries were ever willing to give them credit for.

Again, when in 330 Constantine moved his capital from Rome to Constantinople, the better to defend his empire against Persia, the resulting division into an Eastern (Constantinople) Empire and a Western (Rome) Empire as surely produced the separation of the church of the west into a Roman Catholic and Eastern Orthodox sections as the minor theological differences over which the two churches quarreled. In the end, you remember, only one comparatively unimportant clause of the creed divided them. Constantinople said the Spirit proceeds from the Father; Rome insisted that He proceeds from the Father and the Son (filioque). Obviously that was not the real point of division.

Even the character of those two churches, Roman Catholic and Eastern Orthodox, was shaped by the fortunes of war. In the West the emperor fell. Ever since Constantine, Popes had acknowledged the authority of the emperor even in ecclesiastical matters. Augustine <sup>a creed</sup> ~~acknowledged~~ that church councils could not be called "without the command and will of Princes" (Kidd, Hist. III, p. 131) Now there was no emperor in the west, and the pope rose to fill the power vacuum. What a contrast to Constantinople. The pope in Rome, dictatorial, independent and politically powerful, rebuked kings and awed barbarians. ~~But~~ In Constantinople to the east, the patriarch, still under the shadow of a reigning, undefeated emperor, became subservient to the state.

The wars that swept down from the north also created a dividing line that separated Christian from Christian and pocketed them in different categories. It is sometimes forgotten that when Alaric the Goth sacked Rome in 410 it was not a case of pagan barbarians destroying the heart of Christendom. Alaric was a Christian. Jerome



might cry in shock at the sight, "The whole world has perished in one City." (op. cit. p. 44), but Augustine, more balanced, beheld in the disaster the hand of God and pointed out how much greater would have been the slaughter and cruelty had not the Goths been Christians, though Arian Christians, who spared the churches and all who took refuge in them. (City of God, I. vii).

The Goths were Arians primarily because the first missionary to the Goths, Ulfilas, had been Arian. But the reason they remained Arian was they were outside the Roman Empire. Within the empire, after the Council of Nicaea (325), the Arian heresy was wiped out by a combination of theological argument (Athanasius, and the Cappadocians) and political pressure (the emperors Constant, and Theodosius). Outside the empire, however, theology alone without imperial power to enforce it was powerless to persuade the Goths to renounce the theological error of their ways. It took the conversion of a barbarian king to Catholicism and the power of his Catholic sword to start the tide moving against heresy beyond the frontier. The king was Clovis of the Franks, the founder of the city of Paris, and once again war changed the course of church history. With the victory of Catholic Frank over Arian Visigoth in 507, the power of the Goths began to decline and their heresy lost its sting.

Summary: war and empire are really only two facets of one great power center facing the ancient church--the State. Condensed and over-simplified, the results of encounter between church and state in the period may be put as follows: 1. In China, empire ignored the church; 2. In Persia, empire crushed the church; 3. In Eastern Rome (Const.), empire absorbed the church; 4. In W. Rome, church replaced empire

3. It was an age of uneasy extremes of wealth and poverty. The Emperor Nero could spend the equivalent of \$175,000 on Egyptian roses for just one of his lavish banquets, yet one out of every three or four persons in Rome was a slave. As Rome's wealth increased, its virtue seemed to disappear. The cities decayed. Women were warned to stay off the streets of Rome at night. Every pleasure and vice was available. The Persian Empire, in Asia, was even more notorious than Rome both for wealth and vice. Its royal courts were the most extravagantly luxurious the world has ever known. One chamber in the palace had a vaulted roof made entirely of sapphires, sparkling brighter than the blue sky outdoors. The throne was carved from one massive block of gold resting on giant rubies. The crown the Persian emperor wore was so heavy with jewels it had to be supported by golden wires from the ceiling. In the world of the intellect, as well, the same extremes of wealth and poverty were shockingly juxtaposed. The schools of Athens, the library of Alexandria, rose like islands out of squalid, illiterate slums. *Only the few were wise, the masses lived in ignorance*

The attitude of early Christians to the world and its wealth, its wisdom and its pleasures is not easy to define. It was more complex than it might seem, and it began to change sharply after the conversion of Rome and its emperor.

In the earlier period the church was more at home with the poor. Christianity was, in the beginning, a working-class movement.



One of the early popes, Callistus, had even been a slave. But as has been pointed out by Oscar Cullmann ("Early Christianity and Civilization" in The Early Church, p. 67), the judgment of the early church on the world was neither complete hostility, nor absolute approval, nor pure indifference, and it was based on theological convictions. Basically, in the earliest period, that theological conviction rested on two Christian assumptions which were somewhat in tension with each other. The first was that the end of the world is not far away, therefore the things of the world cannot be considered to be of any permanent value. But second, the world was created by God for man to enjoy and control, therefore as long as God allows the world to continue, Christians must not despise his good gifts of creation. Moreover, since Christ is the Lord of this world as well as of the next, and since the things of this world belong to Him, they can be used for His glory. Christians, after all, are in the world, though not of it, as even the anti-worldly Tertullian pointed out:

"We are not Brahmins or Indian fakirs, nor do we live remote in the woods. We despise none of God's gifts, but we use them with discretion and understanding. Moreover, in living in this world, we make use of your forum, your meat market, your baths, shops and workshops, your inns and weekly markets... We go with you by sea, we are soldiers or farmers, we exchange goods with you. But we do not join in your festivals to the gods, we do not press wreaths upon our heads, we do not go to plays, and we buy no incense from you... We prefer to give to the poor in the streets than to the treasuries of the gods..."  
(Apologeticum, 42)

The complexity of the Christian response can be seen, however, in the fact that though Tertullian in this quotation seems to be arguing for considerable acceptance of the ways of the world about him, he is actually the foremost example of early Christianity's radical rejection of national and secular cultural influence. That was one early Christian response to its environment. The classic contrast is between Tertullian (150-225 A.D.) and Clement of Alexandria (182-251 A.D.). It is a contrast between a negative and a positive Christian attitude to the church's non-Christian environment.

Tertullian of Carthage was the first of the church fathers to write in Latin. The son of heathen parents, and trained as a lawyer, he became a Christian late, when he was middle-aged. Brilliant, extreme, argumentative, a "puritan of the puritans", his fanaticism finally carried him outside the established Catholic church into the schismatic Montanist heresy. But not even that error could erase his abiding influence on church doctrine and practice, particularly in the west, where as a genuine, Latin-speaking, westerner and an absolute, narrow but completely committed Christian his appeal was enormous.

He was utterly contemptuous of any values, beauties for truths outside the law of God and the Christian faith. He went so far as to reject even reason itself, apart from revelation. (In that respect he anticipates the irrationalism of today's Christian existentialists, though his legalism would be anathema to them). His most



Paulus saying is "I believe because it is absurd" (credo quia absurdum), although that is not quite what he said. What he actually wrote was:

"The Son of God died; it is absolutely worthy of belief because it is absurd. And having been buried he rose again: it is certain because it is impossible." (On the Flesh of Christ, 5)

All the Christian needs is faith, insisted Tertullian. The truths of Greek philosophy, the beauty of classical poetry and art, the riches of the ages--all were as nothing to Tertullian.

"Wretched Aristotle!.." he cried. "What has Jerusalem to do with Athens.... Away with all projects for a 'Stoic', a 'Platonic' or a 'dialectic' Christianity!..." (On the Prescription of Heretics, 7)

He stands as a pioneer of "pure" Christianity, zealously guarding the faith from impure mixture with the world, and the church from contamination by its non-Christian environment.

Clement of Alexandria (182-251 A.D.) is very different. He is the early champion of a "broad" Christianity. Like Tertullian he was born of heathen parents and was converted in middle age, but there any similarity between the fiery lawyer and the charming philosopher ends. Tertullian was ~~Roman~~ Roman, Clement a Greek, a citizen of the most important Greek city in the empire. Tertullian's legalistic mind was impatient with the subtleties and questions of metaphysics. Clement, the philosopher, was completely at home in the intellectual center of the Hellenistic world, Alexandria. Tertullian was an ascetic. Clement preached moderation. The body is not to be despised, he wrote, and it is better to be married than unmarried. ~~Even~~ wealth is not to be despised, he said, explaining the incident of Jesus and the rich young ruler as teaching the young man not to give up his money but to change his attitude toward it and use it properly, i.e. for others.

This emphasis on proper use is the key to Clement's attitude toward the non-Christian environment. His tolerant position is in sharp contrast to Tertullian's sharp rejection. Clement shows no hostility towards philosophy and reason and culture. All have their place in God's good providence, and properly used will enrich rather than destroy Christianity. They are not substitutes for the revealed word of God, just as reason is no substitute for faith--faith will always be necessary for salvation--but the good, the true and the beautiful, wherever found can not only be enjoyed by the Christian but can be used by Christians to bring non-Christians one step nearer to God on the road to faith. In one famous passage he writes thus of philosophy, for example:

"Philosophy was necessary for the Greeks for righteousness until the coming of the Lord. And how it assists toward true religion as a kind of preparatory training for those who arrive at faith by way of demonstration. For 'Thy foot shall not stumble' if thou attribute to Providence all good, whether it belongs to the Greeks or to us. For God is the source of all good things; of some primarily, as of the old and new Testaments; of others by consequence, as of philosophy. But it may be, indeed, that philosophy was

was given to the Greeks immediately and primarily, until the Lord should call the Greeks. For philosophy was a 'school-master' to bring the Greek mind to Christ, as the Law brought the Hebrews. Thus philosophy was a preparation, paving the way towards peffection in Christ." (Stromateis, I.v. 28)

As with Tertullian and Clement in the west, so in Asia can be seen much the same kind of clash of opinions regarding the church's attitude to the world. The two protagonists in the church of the east were Tatian and Bardaisan, in the early period.

Tatian (110-175 ? A.D.) is the Asian Tertullian, as Asiatic as Tertullian was Latin. "I am an Assyrian", he says proudly. Trained in Greek philosophy, he reacted against western ways and returned to Asia to work out his Christian convictions in his homeland. He may even have founded the first seminary in Asia, a "school in the midst of the rivers", i.e. between the Tigris and the Euphrates. He is immensely proud of Asian culture. Everything good in the west, he claims, with some exaggeration, comes from Asia; Greek astronomy from Babylon, the alphabet from Phoenicia, its poetry and music from Phrygia, the postal system from Persia. Even its purest religion, Christianity, came from Asia, and is older and truer than all the philosophies and crude religious myths of the Greeks. (Address to the Greeks, 1, 4, 21, 31) But surprisingly, in the end, Tatian turns his back on the world and its achievements. His rejection was more radical even than that of Tertullian. He calls on Christians to deny the flesh and the world of matter--to give up meat, wine, possessions and even marriage, for sex itself is sinful. He became the father of the encratites, Gnostic ascetics and strange Syrian monks who left the world of men for the deserts, chaining themselves to rocks, walling themselves up in caves, even setting themselves on fire.

Bardaisan (155-222 A.D.) was just the opposite. He was an Edessene nobleman, sportsman, friend of the king, a poet and philosopher who thoroughly enjoyed the luxuries of his position. His theology was a theology of freedom, not restraint. God made man free and good, and commands him to do nothing he cannot do. Six is not sin but to be enjoyed. It is, in fact, purifying, diluting the amount of darkness in the world. (Dialogue on Fate). Where Tatian fled from the world; Bardaisan embraced it so completely he stepped across the line into Gnosticism and syncretism. He began to love the world, perhaps, more than Christ, and in his search for knowledge and love of culture he committed the besetting sin of the syncretists: a willingness to adapt the faith so far that it loses its Christian identity. Oriental astrology, Greek philosophy, sub-Christian Gnosticism, Persian magic and Hellenistic science all fought in his mind with the Christian faith to find a place within his system of thought, and in the end they destroyed him.

Conclusion. In pitting church against state in the earlier section of this lecture, and Tertullian against Clement, or Tatian against Bardaisan in the later section, perhaps I have committed the error of suggesting that in the unending debate of the relationship of the church to its environment, the Christian is always faced with a simple choice between two alternatives: rule with Caesar, or die with the martyrs; or flee the world with Tertullian and Tatian, or accept it with Clement and Bardaisan. In actuality, of course, the issues are incredibly more complicated and the choices innumerable.

The best analytical description of the infinite ways in which Christians have responded to the environment is in a series of lectures given by Prof. Richard Niebuhr of Yale in 1949 at Austin Presbyterian Theological Seminary, later published as a book under the title Christ and Culture (1951). He lists five typical answers to the question of how Christ is related to the world as they have been given down through church history by Christians who want to follow the One but must of necessity live in the other: Let me use his framework as structure for a conclusion.

1. Christ against culture.
2. The Christ of culture.
3. Christ above culture.
4. Christ and culture in paradox.
5. Christ the transformer of culture.

1. Christ against culture. This type of answer emphasizes ~~the~~ opposition between Christ and culture, between the church and its environment. It was perhaps the most common answer in the earlier part of the period we are discussing. It is found, even earlier, in Paul's collision with the Judaizers and with Christian separation from the Jewish culture. It is found, in the pre-Constantinian empire, not only in the Christian rejection of emperor-worship, but also during the persecutions in a general estrangement of Christians from most of the Graeco-Roman culture. Typical examples, as we have seen, are Tertullian in the west, Tatian in the east, and the monks and hermits of both east and west. Asian monasticism was more radically anti-culture. In the west, the monks retreated physically and spiritually from the world, but not intellectually, and after the collapse of Rome they managed to preserve much of the best of classical culture.

2. The Christ of Culture. This solution of the problem emphasizes ~~the~~ harmony between church and environment. Niebuhr calls it "accommodation Christianity". It makes Jesus the hero of human culture and history--the great miracle worker, or the great educator, or the great liberator, or the great religious leader. But to do so, it makes its own selective judgments about what is most important in civilization, and about who Christ really is. In so ~~doing~~ doing, it exalts reason above revelation. It adapts Christ to culture, picking from the revelation of Christ in the Bible only those parts which fit what is considered best in culture--the miracles, perhaps, without Christ's ethical and social teachings, or conversely, the Sermon on the Mount, perhaps, without the gospel of salvation. Examples in the early church are found in the many apocryphal Gospels and Acts of the Apostles. For instance, John, in the ACTS of John, supernaturally drives the bed-bugs out of an inn in which he is sleeping--a strangely meaningless miracle. In its extreme



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form it became the heresy of the Gnostics who, like Bardaisan, adapted the church to the world by distorting Christ and syncretizing the gospel. But it can also be seen in different guise in Catholic and Orthodox Christianity after Constantine when the church, though it converted the empire, adapted itself to the ways of empire in uses of wealth and power that would have seemed dangerously incompatible with the gospel to New Testament Christians.

3. Christ above Culture (the Synthesists). This solution rejects both opposition and accommodation between the gospel and the world, ~~but~~ finds the answer in a supernatural synthesis. It recognizes (like group 2) that Christ is "the fulfillment of cultural aspirations and the restorer of true society," and that therefore culture cannot be arbitrarily rejected. But it goes further. It also recognizes that (like group 1) "Christ is discontinuous as well as continuous with social life and its culture," and therefore cannot be plastically accommodated to the world. In the Christian faith the solution comes from outside: God became man that man might find union with God; He came into the world and blessed it and fulfilled it. The best example of this line of thought in the ancient church, as we have seen, was Clement of Alexandria. There are two forms of this position. Before Constantine, as with Clement, the emphasis was on the culture of Christians, that is, enriching the church through proper use of its environmental heritage. After Constantine, as the church accepted social responsibility, the emphasis became the Christianization of culture, Niebuhr points out. Later it becomes the position of Thomism.

4. Christ and Culture in Paradox (the Dualists). This solution sees the church and its environment as linked, but always in tension. Paradoxically, Christ and culture both have valid authority for the Christian, yet Christ and culture are in opposition to each other. The dualists, says Niebuhr, "refuse to accommodate the claims of Christ to those of a secular society as men in the second (Christ above culture) and third (Christ above culture) groups do. So they are like the 'Christ against culture' believers, yet differ from them in the conviction that obedience to God requires obedience to the institutions of society..as well as obedience to a Christ who sits in judgment on that society". (p. 42) There is no clear example of this in our period. Niebuhr sees hints of it in Paul, and its clearest expression in Luther's theology of the two kingdoms (God's and the world's). Perhaps the closest to it in the ancient church is the heretic Marcion (ca. 150 A.D.) who in a confused way taught that Christians in this world must deal with two gods--the bungling god of the Old Testament (the god of this world), and the god of Paul's epistles and the gospel of Luke ((the Father of Jesus Christ).

5. Christ the Transformer of Culture (the Conversionists). This solution calls the church to transform culture through Christ who converts man in his culture and society, not apart from his environment. It recognizes (like groups 1 and 4) the tension between Christ and all human institutions, for the world has been perverted by sin. But it does not reject culture (like group 1), nor wait for a supernatural resolution of world history (like group 4). It actively seeks to change the world. The great example is Augustine. In his appropriation of all that is good in human culture as created by God and therefore good, ~~though corrupted by~~ ~~and~~ not inherently evil though corrupted by sin, Augustine resembles Clement (group 3), but with one big difference. That is his insistence on conversion. Clement sees the best of culture as preparation for the gospel. Augustine agrees, but adds that even the best must be converted. Conversion begins with the pagan (as he movingly testifies in his own Confessions), but then moves

triumphantly beyond self into the world with a gospel that can  
(as he shows in The City of God) transform not only the individual  
but also his environment.

THE WORLD OF THE POST-APOSTOLIC CHURCH

Chronology

<u>World</u>	<u>Religion</u>
54 A.D. Rome burns; Nero fiddles	54 A.D. First persecution of Western church
70 Destruction of Jerusalem	116 Pliny reports temple worship decline
161 Marcus Aurelius: triumph of Stoicism & beginning of Rome's decline	156 Montanus and the rise of Montanism
227 Sassanid dynasty in Persia	150-225 Tertullian
250 First universal, systematic persecution of Christians in Roman Empire, under Decius	182-251 Clement of Alexandria
282 Absolute military rule by Emperor (without Senate)	227 Rise of Zoroastrianism
312 Constantine defeats Maxentius	242 Mani preaches in Babylon; Manichaeism
330 Constantine moves capital to Constantinople; Empire divided	244 Plotinus and Neo-Platonism
406 The Vandals cross the Rhine	Rise of Mithraism, esp. in army
407 Rome retreats from Britain	313 Edict of toleration, end of persecution
410 Alaric the Goth sacks Rome	320 Arius, and Arianism
451 Defeat of Attila the Hun	325 Council of Nicaea
476 Ostrogoths conquer Italy; the traditional end of Roman Emp. Eastern Empire fends off both Goths and Persians.	340 Ulfilas, Arian missionary to Goths
521 Athenian Academy closed	340 Ephrem founds Nestorian School of Edessa
552 Justinian defeats Ostrogoths, reunites the Empire	340 First persecution of Nestorian church
570 Lombards conquer Italy	354-430 Augustine of Hippo
610 Eastern Empire, under Heraclius I becomes Greek, not Roman	410 Nestorian church organized nationally
634-642 Arabs conquer Persia, Egypt	431 Council of Ephesus condemns Nestorius
	451 Council of Chalcedon
	457 Egypt goes Monophysite (Coptic)
	492 Pope Gelasius asserts papal supremacy
	496 Clovis, king of Franks, baptized as a Catholic
	521-597 Columba spreads Celtic Christianity from Ireland to Scotland
	529 Benedict, founder of western monasticism
	595 Pope Gregory I sends Augustine (of Canterbury) to Britain
	622 Rise of Islam
	635 Nestorian missions reach China





Jessie Gregory Lutz, China and the Christian Colleges 1850-1950, Ithaca and London: Cornell University Press, 1971, xiii + 575 pp., \$16.00.

Mary Wang, with Owen and Edward England, The Chinese Church That Will Not Die, Wheaton, Illinois: Tyndale House, 1972, 201 pp., \$1.25.

The two books could scarcely be more dissimilar. One stresses education, the other evangelism; one is a critically analytical history; the other a very personal family testimony. Yet each in its own way is a uniquely valuable record of Christian witness, and taken together they give a happily balanced insight into ~~xxxxxxxxxxxxxxxx~~ the breadth and depth, the successes and failures of one of the most massive projects of the modern missionary movement--the attempt to evangelize China.

Mrs. Lutz, professor of history at Douglass College, Rutgers University, gives a careful appraisal of the record of the China's sixteen Christian colleges (including three Roman Catholic). Most studies of missions in China pay tribute to the mission schools as contributing perhaps more than any other single factor to the impact of Christianity on that land. But this documented study is the first to analyze that contribution in depth. It traces the history of the various colleges from their 19th century missionary and evangelistic beginnings into the 20th century and their effect on national

modernization. It ends with their sinification and secularization in the 1930s, and their final disappearance and amalgamation with communist institutions by 1950.

The author marshals such an impressive array of archival sources and charts and statistics that it is difficult to quarrel with her principal conclusions. The major effect of education in the Christian colleges, she says, was to hasten the disintegration of traditional Chinese culture by exposing it to the impact of Western civilization. In the process, however, the colleges also contributed to Chinese nationalism, helping toward the recovery of national identity within a world-wide rather than a narrowly ethnocentric context.

As evangelistic agencies ~~they~~, the colleges were disappointing. Up to 1925 the majority of their graduates were Christian, but many lapsed after leaving school, and few graduates entered the ministry. After 1925 the Christian influence of the schools declined perceptibly. Their unique strength, as Mrs. Lutz shows, was in the fields of medicine, agriculture, journalism, women's education and the teaching of English.

~~Nevertheless, even if it is true that their~~  
But broad perspectives and general conclusions, however true and indispensable <sup>(they may be)</sup> for a balanced understanding of the Christian mission, can never invalidate the decisive contribution of the Christian colleges at critical, life-changing moments ~~in~~



in countless individual student lives.

The Chinese Church That Will Not Die is the vivid story of one such life. It is not ~~merely~~ a description of the church but rather a daughter's first-hand account of how her father, a former teaching university student, and his family met the communists and kept the faith.

Convincingly, un sentimentally and without bitterness, Miss ~~Lee~~, who is now Director of the Chinese Overseas Christian Mission in London, describes life as it really was for a Chinese Christian family under the communists in the 1950s: the agony of decision whether to leave or to stay, ~~the pressures~~ <sup>on a</sup> ~~the pressures~~ Christian student in a communist medical school, the miracles of faith, and the eventual reunion of the family for continuing Christian witness in freedom. It is a convincing reminder that the Christian mission to China is not a failure, nor is it finished.

Presbyterian Theological Seminary of Korea. Samuel Hugh Hoffett

JESUS CHRIST THE HOPE OF THE WORLD

... glorious subject... Jesus Christ the Hope  
of the world. ~~...~~ as  
almost... of a visitor...  
still...

... already...  
... <sup>Scriptures.</sup> ~~...~~ It was soon

clear that "Jesus Christ the Hope of the World" is more than a slogan. It is the theme of the whole Bible. From the Old Testament, "Why art thou cast down, O my soul?.. Hope thou in God" (Ps. 42:5), to the ~~confident assurance of the~~ New Testament's "Christ in you, the hope of glory" (Col. 1:27); from the symbols of hope, the "anchor of the soul" (Heb. 6:19), and the "helmet of ~~salvation~~ the hope of salvation" (I Thess. 5:8), to the signs of hope,--the sign of the rainbow in the book of Genesis, and the signs of his coming again in the Book of Revelation ~~(Revelation)~~--from beginning to end the Bible is flooded with the iridescent light of the Christian's hope.

So ~~as I read my Bible~~ my heart was warmed by ~~all~~ the encouragements of the promises of God. Then Johan, a young German student dropped in to see me. I had known him five years ago as a High School exchange student in Korea. Now he has graduated from college and has taken a job in Berlin as a High School teacher. But before he began teaching he wanted to see Korea again, so he came back, <sup>and we talked.</sup> He's a little apprehensive about his job. <sup>(He is not a practicing Christian.)</sup> He wants to get married. "But no children", he said

firmly, ~~He is not a practicing Christian~~ and he went on to tell me why. "I don't want to bring any children into a world like this," <sup>he said</sup> And he spoke of wickedness and corruption, ~~and~~ pollution and despair and loss of human hope ~~that comes~~ in a way that put a chill into me.

In the face of his loss of hope, and all the good reasons he had for losing hope, how realistic <sup>are</sup> ~~were~~ my reasons for holding on to hope? ~~other than the comforting warmth of a string of Bible verses.~~ It's not enough to stand up ~~together~~ and shout, "Jesus Christ is the hope of the world". It is not enough for Christians to peer out hopefully ~~through~~ at this incredibly bad world through our happy little stained glass church windows and delude ourselves into thinking that our pretty colors <sup>will</sup> ~~make~~ the world all right. If Jesus Christ is going to be the hope of the world, we have got to begin with the world as it really is, and hope as it really is, and Jesus Christ as he really is. Slogans are not enough. The ~~worlds~~ <sup>world</sup> have got to focus on things believably real, or we remain as self-deluded as a Red Guard in China with his communist chants and his Chairman Mao.

So to avoid dreams and wishful thinking and a bad headache or worse when we wake up, let us stay as close as possible to things as they are and let me make three simple observations about Christian hope. 1.

1. First, <sup>if we</sup> begin with the world as it is, ~~and~~ <sup>we must</sup> admit with Johan that there really isn't much hope left. There never is, without Christ.
2. But second, let me point out that to be realistic, hope must reckon with all of reality--not just the cramping facts of a dismal present, ~~but the seeds of hope planted long ago in the past, and the expanding realities of a cosmic future in the world that will be, Christ's world.~~ Jesus Christ gives us a hope with a future.
3. And finally, I must remind you of your part in this hope. If Christ is the hope of the world, and not just a little private hope for you and me, we must get out into ~~that~~ <sup>the</sup> world with that hope. Christ gives us hope with a mission.



I. The World As It Is. Hopeless.

Begin then, with the world as it is, pretty hopeless.

What Dante once wrote over the entrance to Hell could be written today over the whole world. "Abandon hope, all you who enter here." ~~That~~ That is how Johan <sup>seemed to feel</sup> ~~felt~~. That's why he wanted no children. God gave us a paradise, and we have made it a hell.

The physical facts alone are enough to terrify the imagination. The human race is running out of heat, out of food, out of water--out of just about everything, in fact, but people. The oil crisis is only the latest, and far from the most serious, in a whole series of shocks that have tumbled man out of all his early 20th century dreams of inevitable progress. A man who works for one of the largest oil companies in the world told me that even if the earth were a hollow globe and was completely filled with oil--which of course it isn't--even then, at the present rate of increasing consumption we would be completely out of oil in less than 70 years, that is, by the year 2040.

Even before that, by 1990, they say, the United States may be facing a more alarming shortage. We may run out of food. It seems impossible, I know. America has been the wonder of the world, feeding itself with more than enough to eat yet using only about 7% of its population in agricultural production. Most of the world puts 50% of its <sup>people</sup> on the land, and still can't feed the rest. But now even America may be coming to the end of the food boom. Without intensive food reasearch, says Dr. Parks, president of Iowa State, by 1990 America too will be hungry, just like all the rest of the world. And the worst <sup>of all</sup> shortage <sup>may</sup> still be yet to come. Water. The world's water table, its reserves of fresh water are steadily and dangerously

draining away. Deserts are eating ~~away~~ again <sup>into</sup> at the green earth. In North Africa alone, along the Sahara, <sup>into</sup> millions may die in 1974.

What happened to the bright new world we thought we were building a generation or two ago? The scientists and the poets promised ~~us and they were our prophets~~ that progress was "the distinctive mark of man" (Browning). We are the most knowledgeable generation in the history of the world. Is this all that we can do with our technology and our wisdom, build another Tower of Babel, booby-trapped on every rising level with nuclear weapons capable of annihilating all mankind? We have wasted the good earth the Lord has given us, polluted his clean air, fouled the streams and brooks so badly that fish turn belly-up and die. Our cities are a stink and a disgrace. In Tokyo, authorities have begun to warn the Japanese people that if things go on as they are, in another twelve years they will be able to collect the garbage only once every three months.

Let me ~~leave~~ <sup>tell</sup> you with one last deadly statistic. John Hannah, outgoing administrator of our government's Agency for International Development (AID), says that one half of all the children born into the world this year will never live to see their sixth birthday.

Look at the world as it really is, and if you look only at the world, don't babble about hope. It reminds me of Auden's somber lines on human despair: "We would rather be ruined than changed.."

"The glacier knocks in the cupboard  
The desert sighs in the bed,  
And the crack in the tea-cup opens  
A lane to the land of the dead."

"No children," says my German friend. Not in this kind of a world.

Now strangely enough, considering the fact that we are talking about Christian hope, the Bible does not directly dispel such pessimism. It holds out no great hope for this earth as such. "The earth shall perish," says the Old Testament (Ps. 102:25). It will be "burned up", adds the New. (II Pet. 3:10). Some years ago the German theologian Professor Edmund Schlink of Heidelberg University shocked an ecumenical conference which had gathered to consider the optimistic theme which is ours tonight, "Jesus Christ, the Hope of the World". He said, "If in our thinking about this subject we place the emphasis on the preservation of this threatened world, we shall miss the point. If we expect Christ to ensure this world so that men may continue undisturbed their pursuit of liberty, may carry on their business, and seek an improvement in their standard of living, then Christ is not the hope of the world, but rather the end of all the world's hopes." In the Bible, he went on to point out, the coming of Christ as the hope of the world means also the end of the world as we know it now.

Well, if the world is as hopeless as it looks, and if on top of that, the Bible says it is doomed, what do we mean when we say, "Jesus Christ is the hope of the world." To understand that, we must ask what Christians mean by hope, and how it is connected with Jesus Christ.



II. The World With Christ: Hope With a Future.

When people tell me that my Christian hope is unrealistic  
<sup>(The trouble is not with my hope, but with their reality)</sup>  
~~in so hopeless a world~~, I tell them that <sup>their reality</sup> is too small.  
~~If we~~ <sup>They</sup> are so petrified by the present that <sup>They</sup> we forget the past and  
the future, <sup>They</sup> and are so busy looking at the world that <sup>They</sup> we never look  
up to see God. Of course <sup>in that kind of a world there is no hope.</sup> ~~the world is hopeless~~. But ~~the most~~ <sup>one of the most</sup>  
important lessons that the Bible teaches ~~about hope~~ is that <sup>hope</sup> it is  
not confined to any one point in space or time. It is tied to a  
person, Jesus Christ, and it is forever. "Jesus Christ is the same,  
yesterday, today and forever." (Heb. 13:8).

Hope begins with something God did, not man. And it is  
already done, nailed down, completed. When the book of Hebrews  
speaks of hope as an "anchor for our lives, an anchor safe and sure"  
(Heb. 6:19), it grounds our hope firmly in the past, in the death  
and resurrection of Jesus Christ.

Things do look rather bad these days, ~~Watergate, the energy~~  
~~crisis, and war after war after war~~. But they've been worse. If  
you have given up hope because ~~the world today~~ is so bad, ~~forget~~ <sup>look back</sup>  
~~the present for a moment and look at the past~~. <sup>about 1900 years.</sup>  
The darkest day the world has ever known <sup>(was not Watergate, or My Lai or Hiroshima. It was,</sup>  
~~came more than 1900 years ago,~~ the day  
Gentiles and Jews took the hope of the world, Jesus Christ, and  
stripped him and beat him and killed him on a cross. The  
dead shuddered and hell broke loose, and for one agonizing instant,  
a moment never to be repeated, the whole human race was utterly and  
completely, God-forsakenly lost. "My God, my God, why have you  
forsaken me?" <sup>from the cross,</sup> came a cry from Christ, the Second Adam, ~~from the cross~~.

Hope - 7777777

But God took that most hopeless of all days and made it the hinge of history, not its end. He is always doing the happily unexpected. Unlike human history, which always seems to turn out had just when it begins to look good, God's salvation history is at its best when things look worst. Man's curse is that without God he takes each new shining discovered hope and turns it into an engine of his own destruction. Man's hope lies in the fact that God does just the opposite.

Look at the depressing story of man's hopes. It reads like a bad joke, one of those "that's good, no, that's bad" jokes. Centuries ago the Chinese discovered a new source of energy, gunpowder. That's good. No, that's bad. Gunpowder kills people. Well, a few hundred years later the Americans discovered a new source of energy, oil. That's good. Oil doesn't kill people. No, that's bad. It pollutes, <sup>(it kills the world, —)</sup> and besides, we're running out of it. Well, here's good news anyway: we now have an even better source of energy, nuclear fission. No, even that is bad. It kills people faster than gunpowder, and pollutes more lethally than oil.

Now, there is nothing wrong, of course, with man's discoveries. The more the better. And there is nothing wrong with each new hope as such, except that this kind of hope is anchored to man's wisdom and powers, and not to God's, and man without God takes what is good and uses it to destroy. God ~~does~~ <sup>takes the worst,</sup> ~~just the opposite.~~ <sup>and uses it to save.</sup> He took death, the ultimate instrument of man's destruction, and conquered it, defused it. He raised Jesus Christ from the dead--the best attested fact of history, and the most important. Christ arose, and the disciples saw him, and even

Hope - 8 8 8 8 8 8 8

doubting Thomas touched him and at last believed. He who was dead lives, and that makes Jesus Christ the hope of the world. He gives <sup>us</sup> ~~it~~ a future.

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~~What a difference it makes to have~~ a future to live for ~~and~~ not just a present to die in. (The real trouble with the world is not that it is running out of physical resources, but that it is running out of hope. And it is running out of hope because it puts its hope in the wrong thing, in <sup>the</sup> physical resources, for example, which is not where hope belongs. <sup>Did</sup> you hear Mrs. Meir's rather wry remark some weeks ago. "Our forefather Moses led our people for forty years through the wilderness, and then settled in the only part of the Middle East without any oil." But Moses was absolutely right. He followed God. It was not oil that made Canaan the Promised Land. Not even milk and honey. But the promise, God's promise that in Abraham should all the world be blessed. He gave Israel a hope, and the Hope of Israel has made that tiny nation indestructible. It refuses to die.

By contrast, too much of our part of the world has given up hope and seems all too ready to die. Part of the reason, <sup>I think,</sup> ~~perhaps,~~ is that ~~what seems to be~~ the most popular philosophy of our time takes away the future, takes away hope, and thereby takes away the human will to live. "Only the now is real", says the secular existentialist. But if that is so, as the more honest existentialists like Camus admit, there is really no purpose in going on living. Think clearly, he urges, and do "not hope any more".



Hope - 9999999

I respect his integrity, but I am not attracted by his squirrel-cage philosophy. It leads to surrender, to suicide, to death.

They say that about 500,000 people, half a million, will try to commit suicide in the United States in 1974, and the U.S. is not even in the top ten of the "suicide countries". It ranks 17th. What's worse, people don't even care any more. When the 500th suicide leaped off the Golden Gate bridge earlier this year, San Francisco newspapers asked their readers if the city shouldn't put up a better guard rail. Readers wrote in 7 to 1 against it. It would spoil the view! That's what happens when only the now is real.

I prefer the radical realism of the Christian faith. It doesn't deny the present. <sup>It faces it</sup> It ~~simply~~ faces all the despairing realities of the now with hope because it sees them in the balancing perspective of the equally true realities of the past and <sup>the</sup> future. Hope begins with what God did that day on Calvary 1900 years ago, and it never ends. Hope is eternal, <sup>forever</sup> ~~hope is~~ life for them that believe. Hope is the promise that He will come again. However the world may end--and don't pretend to know more about that than the Bible unambiguously teaches--it ends with Christ's victory for man, and not with man's annihilation of man. It ends with hope, and that is not an end.

Our God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

III. The World and Christ and You. Hope With a Mission.

But I must make one final, important point. When some Christians sing that great hymn, the 110<sup>th</sup> Psalm, ~~That is a great hymn, straight out of the 110th Psalm.~~ ~~I am afraid, though, that when some Christians sing it they manage~~ to miss one of the key points about ~~the~~ Christian hope, <sup>namely, that</sup> Hope carries with it a mission. It's not <sup>just</sup> a bomb-shelter, a safe and future home. Well, it is all that, yes, but ~~far~~ more. [If you really have it, it takes you out of your shelter, perhaps even out of your home, and sends you back into the frightened world.] If as Christians all we have to say is, "There's ~~really~~ no hope for the world, and the sooner <sup>you</sup> ~~we~~ are out of it the better. So die and receive the hope laid up for you in heaven," <sup>if that is our goal, it</sup> ~~we~~ deserves all the scorn that the communists heap upon <sup>it</sup> ~~us~~ with their caricature <sup>of</sup> ~~of~~ Christianity, "Pie in the sky by-and-by."

Jesus is the ~~the~~ hope of the world not simply because he calls us to future glory. He is the hope of the world ~~also~~ because he <sup>also</sup> laid aside his glory to share the hungers of the hungry and feed them, to feel the weaknesses of the sick and heal them, to take on himself the injustices of the oppressed and overcome them. ~~May I point out that~~ He asked his disciples to do the same.

Some Christians have a Bible which sounds strangely in my ears. It seems to read, "Pure religion and undefiled is this, to evangelize and to keep oneself unspotted from the world." It is no disservice to evangelism to point out that that is not what the <sup>New Testament</sup> ~~verse~~ says. ~~The New Testament reads~~ "Pure religion <sup>and</sup> undefiled is this, <sup>and</sup> to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (Jas. 1:27)

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The mission of compassion, Christian service, is as integral a part of the Christian hope as the mission of witness, evangelism. The two cannot be separated. They have been part of that mission from its beginning.

"To the poor," said Gandhi, "God can only appear as bread and butter." But isn't that precisely how God did appear? He came in the flesh, and he said, "I am bread." True, he went on to explain to his disciples the spiritual truth, that he is the bread of life, but it was not eternal life he divided that day among the multitudes by Galilee. It was bread.

In this day of expanding populations and increasingly serious ~~food~~ shortages, it is time for Christians to recognize onee and for all that any Christian witness which has nothing to say about the consuming hungers of two-thirds of the world's peoples is a witness neither inspired by Christ who fed the multitudes, nor one that is calculated to win the hearts of the multitudes he died to save. It is not really a Christian witness at all, and if it has no relevance to the felt needs of the world's peoples, it will be a witness borne in vain. When people are starving, they look for bread, not for preaching. Don't take the meat and the wheat out of the Christian hope.

When the world is running out of oil, it does not make the missionary a herald of hope to say, "I told you so." The Christian in mission may be a physicist looking for alternative sources of energy. If food is short, the Christian agriculturalist had better be looking for another miracle grain like the Philippine rice that raised food production 5 or 6 times over and gave Asia the beginning



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of what is called the "green revolution". Or ~~blatant~~ yet, let him figure out how to avoid the 30% loss of harvested grain in under-developed countries--a crippling one-third loss of the harvest, mostly ~~just~~ to rate and bad storage. Edward Rogers, in his book, Poverty on a small planet, makes a convincing case for the hope that the world can provide the raw materials and the energy to give even its ever-increasing population a better standard of living, and adds, "Whether the standard is attained or not depends on the will of man, not on the niggardliness of Nature." In other words, under God, it is up to us, and that gives us a mission.

If that mission sounds too secular to you, you have become too ~~in~~ spiritual. The Bible has a word for that <sup>kind of witness</sup> ~~mission~~. It calls it "the diaconate", <sup>a</sup> ~~the~~ ministry of Christian service which makes our hope believable because we have never divorced it from our love. <sup>It is the mark of a</sup> ~~Real~~ missionary churches ~~have always recognized the~~ ~~diaconate~~. Antioch, where the apostolic world mission began had a social welfare program supporting 3000 widows, relief for the unemployed, a daily bread-line and even a used-clothes department, all very early in church history. Today, the greatest missionary church I know is the congregation of Youngnak Presbyterian Church in Seoul. 26 years ago it had 27 members, a handful of bedraggled refugees from North Korea who had lost everything they had in the world but their faith and their hope and their love. On a Sunday today in Seoul more than ten thousand people try to crowd their way into that church. They have to relay the service over closed-circuit TV to the overflow crowds. They support forty evangelists to carry the gospel to unreached villages. They have sent missionaries to Thailand and Formosa and even as far away as Ethiopia. <sup>and a well-kept clothing department like the ones they have in</sup> It is no accident that they also have orphanages and widows' homes ~~and a job~~ <sup>employment service</sup> and family counselling. <sup>It is not just a church but a community</sup> No part of the life of the people is beyond the concern of that church. This Thanksgiving

the pastor looked out over his congregation. "Twenty-six years ago,"  
he told them, "most ~~my~~ of you had nothing." Look at yourselves now.  
~~Really~~ Don't you think you have something to be very thankful <sup>to God</sup> about?  
Shouldn't we show it by taking up an offering for Him, and for those  
who are still in need?" The offering that one day in that one  
congregation in comparatively still poor Korea was \$37,000. ~~That's~~  
~~Youngnak Church in Seoul has not forgotten that~~ Hope has a mission, <sup>to</sup>  
~~It still cares about~~ people's immediate needs.

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But let's not distort the gospel the other way, either. That church in ~~Seoul~~ Seoul calls itself the Yonngnak church, in Korean, which means the Church of Everlasting Joy. <sup>it does not call itself</sup> ~~Joy for eternity, not~~ the Church of Full Employment. Antioch was a model ~~church~~ for mission and a center of hope not for its bread line and its used clothes, but for Paul and his ~~good~~ good news, good news which in the final analysis centers around the resurrection victory of Jesus Christ. Our hope is the hope of salvation.

For the Christian church to settle for any lesser hope, whether by technological advance or by social action, is a betrayal of the faith~~k~~ and no ultimate service to the human race. Finding enough food and water and oil to keep this world going, and to say that's enough, is a little like throwing a life preserver to a man who has fallen overboard from an ocean liner, <sup>and</sup> ~~but~~ not stopping to pick him up. It will keep him from drowning, perhaps, only to doom him to the wind and the sun and the sharks. This is not to say that it is no part of the rescue to throw him the life preserver. It is. It's the only thing that keeps him alive to be rescued. But what finally counts is the rescue. So with our mission. Anything less than salvation as the hope of the world is what Jacques Ellul would call "the false presence of the Kingdom". When Christ bids us give water to the thirsty, note that he adds, give it "in my name", for there is a deeper hunger than the physical, and a deeper thirst than the thirst for water, a hunger and a thirst that only Christ can satisfy.

This is the most formidable challenge of all to our mission of hope. Its very mathematics and geography are staggering. Only about one-third of the world is even nominally Christian. Figures



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from some ten years ago,--figures to be taken with a liberal sprinkling of salt--show Latin America as a comfortable 96% Christian, Europe 82% and North America 70%. Africa, by contrast, was only 17% Christian and Asia a mere 3.5% Christian. Now not by the wildest stretch of a non-judgmental imagination is Latin America 96% Christian, nor, I am afraid, North America even 70% Christian. But even with those inflated, over-optimistic statistics, the picture back then ten years ago was gloomy enough as far as the future of the Christian church was concerned for ~~those~~ the experts to predict that if population trends continued, by the year 2000, not one-third, but only one-fifth of the world would be Christian. Even the Christian mission was losing its hope.

At this point I part company with the prophets of doom. Thanks to the science of missiology and to careful studies in the field of church growth, we can discern a whole series of dramatic Christian breakthroughs which have reversed the downward trend. We are not only more realistic about the nominally reached, but also about the nominally "unreached", and we are beginning to understand far better how ~~it~~ they may be reached. There is more light breaking through everywhere.

It is encouraging to me that now we understand in a new way where the unreached are. We used to think of ~~it~~ them as tiny fragments, pocketed away in the last "closed" countries of the world-- Afghanistan, Tibet, Nepal. We know now they are everywhere-- Haight-Ashbury, Harvard and the Amazon. A consultation on ~~the~~ the gospel and frontier peoples reported recently that there are 202 entire ethnic groups in Latin America among whom no missionaries, foreign or national, are at work. The same survey noted that 263 whole tribes in

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Africa are "unevangelized and resistant" to the gospel. 35% of Africa's people are unevangelized, one hundred and thirty million people.

But still Asia is the most unevangelized continent of all. I had a rude shock recently when I received a questionnaire seeking statistics on "unevangelized population groups". Its definition of such groups was 20% or less non-Christian. That would include all of Korea, one of the most successful mission fields the modern missionary movement has ever produced. It is still, by definition, "unevangelized", only 10 to 13% Christian. And Asia, the greatest, most populated continent of all, where half of all the world's people live--Asia is now only 2% Christian.

There is ~~big~~ <sup>still</sup> great work <sup>to</sup> do, <sup>but</sup> what a great encouragement of hope in the doing of it. Korea may ~~still~~ be statistically unevangelized, but when an American evangelist, Billy Graham, came to Korea this summer over a million people, the largest crowd in history ever to hear the gospel in person, poured like a human river over the bridges onto Yoido island to hear him. It may be unevangelized, but the Korean church is growing at one of the fastest paces in the world. It doubles its membership every ten years, four times the population growth.

And Africa. Ten years ago they told us we were losing Africa to the Moslems. Today, thanks to more accurate studies by missiologists like David Barrett, we know that Africa is not the 17% Christian we thought it was, ~~is~~ but 40% Christian, and growing so fast, thanks to the amazing, indigenous spread of African Christianity, that by the year 2000, ~~Bar~~ Barrett says, there will be 350,000,000 Christian there, which is, incredibly, more Christians than there are people in Africa today.

## There's Still Hope for the World

A niece of mine who ought to know because she had just graduated from college, once told me that there is no hope for the world anymore. She had been reading ecology, and I must admit that when I look at the world as it really is, and only at the world, I don't see much hope any more. The human race is running out of heat, out of food, out of water-- out of just about everything, in fact, but people. Today we have the oil crisis. Tomorrow's shortage may be ~~even~~ more serious. In twenty years, says one expert, <sup>not just the industrial countries, but</sup> even America will be running out of food, and going hungry like ~~most~~ of the rest of the world. <sup>still, it is a good thing if</sup> ~~And~~ the worst shortage of all ~~may still be yet to come~~. Water. The world's water table, its reserves of fresh water are steadily and dangerously draining away. Already the deserts are eating again into the green earth. In North Africa alone, along the Sahara, thirteen million people may die in 1974 as a direct or indirect result of the creeping drought.

What happened to the bright new world we thought we were building a generation or two ago? We have wasted the good earth the Lord has given us, polluted his clean air, fouled the streams and brooks so badly that fish turn belly up and die. Our cities are a stink and a disgrace. In Tokyo, authorities have begun to warn the Japanese that if things ~~keep~~ go on as they are, in another twelve years they will be able to collect the garbage only once every three months.

Let me jolt you with one last deadly statistic. One half of all the children born into the world this year will never live to see their sixth birthday.

Look at the world as it really is, like ~~this~~, and you wonder how Christians can go on babbling about hope. Shouldn't we be speaking rather in terms of absolute human despair, like the English poet, Auden:

"The glacier knocks in the cupboard, ... The desert sighs in the bed,  
And the crack in the teacup opens ... A lane to the land of the dead."  
*Gloomy thinking that - but isn't it more honestly realistic, than people tell me, than the Christian's hope.*

*The answer is no. There is nothing unrealistic about hope. To the man who insists that*  
~~But when people tell me that my Christian hope is unrealistic,~~  
*must* I simply <sup>say</sup> reply that the trouble is not with my hope, but with <sup>my</sup> their reality. *Its too small*  
~~Their reality is too small, their view too restricted, they've missed most~~  
*of what really is. Petrified <sup>by the present</sup>, they've forgotten that there is <sup>now to time</sup> more to time*  
*also a past and a future. They are so busy looking frightened at the world,*  
*that they never look up in faith to see God. Of course, in their kind of a <sup>in his little</sup> world*  
~~there is no hope. <sup>but</sup> Our~~  
*Christian hope doesn't die in the darkness of the gloom around us <sup>but</sup> Our*  
*hope is not confined to any one point in space or time. It is tied to ; a*  
*person, Jesus Christ, and it is forever. "Jesus Christ is the same, yesterday,*  
*today and forever." (Heb. 13:8)*

If you think the world today is so bad. Look back a ways. The



~~dearest day the world has ever known is not Watergate or My Lai, and it wasn't the Rape of Nanking or the fall of Rome. It was even before that; it was 1900 years ago, the day Gentiles and Jews took the hope of the world, Jesus Christ, and stripped him and beat him and killed him on a cross. That day all hell broke loose, and for one agonizing instant, a moment never to be repeated, the whole human race was utterly and completely, God-forsakenly lost. "My God, my God, why hast thou forsaken me?" came the cry from the cross, and Christ, the Second Adam, was speaking for all mankind.~~

But God took that most hopeless of all days and made it the hinge, not the end, of history, the opening of the door to hope. God is always doing the happily unexpected. Unlike human history, which turns out bad just when it begins to look good, God's salvation history is at its best when things look worst.

Look at the depressing story of man's hopes. It reads like a bad joke, one of those "That's good; no, that's bad" jokes. Centuries ago the Chinese discovered a new source of energy. That's good. No, that's bad. It was gunpowder, and it kills. Well, a few hundred years later the Americans discovered a better source of energy, oil. That's good; ~~it~~ oil doesn't kill people. No, that's bad. It pollutes. It kills the world. And besides, we're running out of it. Well, here at least is some good news. Now we've discovered an even better source of energy, nuclear fission. That's good? No, even that is bad. It kills people faster than gunpowder, and pollutes more lethally than oil.

Now there is nothing wrong, of course, with man's discoveries. <sup>The more the better</sup> Gunpowder, oil, atomic energy in themselves don't kill and pollute. ~~There~~ <sup>more the better.</sup> There is nothing wrong with each new hope, as such. Except ~~that~~ <sup>that</sup> these hopes are anchored to man, instead of to God, ~~and~~ <sup>and</sup> man without God takes each new shining discovered hope and turns it into an engine of his own destruction. That is man's curse. <sup>Man's</sup> ~~Our~~ hope, though, lies in the fact that God does just the opposite. He takes the worst, and uses it to save.

That first Easter morning, long ago, God took death, the ultimate instrument of man's destruction, and conquered it. He raised Jesus Christ from the dead, and the disciples saw him, and even doubting Thomas touched him and at last believed. This is what Easter is all about, and this is all that it is about. Not bunnies, and easter eggs, and wishful thinking and sentimental hopes. But ~~that~~ <sup>but he</sup> Jesus Christ, ~~who~~ <sup>who</sup> was dead, ~~lives.~~ <sup>he rose again, which is</sup> ~~who~~ <sup>who</sup> ~~ever~~ <sup>ever</sup> believes in him, ~~shall never die.~~ <sup>That's why no matter how bad</sup> the world gets, there is always hope. Resurrection hope. Christ gives us a future to live for, not just a present to die in. ~~He was dead, but he lives.~~ <sup>And</sup> ~~whosoever~~ <sup>whosoever</sup> believes in him ~~shall never die.~~

Take away that hope, and all too often you take away the will to live. They say that about 500,000 people, half a million, will try to commit suicide in the United States in 1974, and the U.S. is not even in the top ten of the "suicide countries". It ranks 17th. What's worse, people don't even seem to care any more. When the 500th suicide leaped off the Golden Gate bridge earlier this year, San Francisco newspapers asked their readers if the city shouldn't put up a better guard rail. Readers wrote in 7 to 1 against it. It would spoil the view! If there is neither hope nor purpose left in life, why shouldn't a good view be worth as much as a human life? ~~That's supposed to be~~ <sup>radically honest thinking.</sup> <sup>"Spinal-cord thinking," I call it</sup>

~~It sounds like spinal-cord thinking today - a man caught in the endless wheel of life, <sup>life</sup> without purpose and death~~  
~~the only hope, the only escape from the hopeless, off the present world~~

I prefer the radical realism of the Christian faith. It doesn't deny the present; it <sup>confronts</sup> ~~faces~~ it unafraid. It faces all today's despairing realities with hope because it sees them in the balancing perspective of the equally true realities of God's yesterdays and God's tomorrows. Our hope rests confidently on what God did that first Easter some 1900 years ago, and it never ends.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

### **Saemunan & Chong Dong Mark 90th Year**

The Saemunan Presbyterian Church and the Chong Dong First Methodist Church in downtown Seoul observed the 90th anniversary of their foundings on Sept. 27 and Oct. 9, respectively.

They are Korea's first and oldest churches and remain a symbol in the centennial history of Christianity in Korea since 1980s. For the occasion, various services and lectures were held at the churches.

"Ninety-year History of the Chong Dong First Methodist Church" was published early this month.



### **SNU Workshop on Ginseng**

An international workshop was held at Seoul National University on Aug. 22-Sept. 2 with 20 chemists from nine Asian countries discussing the medicinal properties of Korean ginseng. It was the first of this kind meeting. The participants conducted the analysis of chemical effects of ginseng tonics on vitality, longevity and human cell culture. Ginseng a knobbly, tendrilled root with acrid taste is the most interesting plant in gerontology. Ginseng is grown in Korea, Japan, China, Russia, Canada and in the United States.

### **International Geology Seminar**

An international geology seminar was held at the Seoul

## JESUS CHRIST, THE HOPE OF THE WORLD

I spent two years once in communist China. I hadn't intended to stay that long, but I couldn't get out. All that time it was dinned into me day and night that the hope of the world is Mao Tze-Tung. I didn't believe it, but hundreds of millions did.

Then suddenly I was arrested, given a kind of people's trial, found guilty of embezzlement, and deported. What a wonderful feeling it was to be back in the free world. Then I discovered that freedom wasn't making the free world all that happy. Where the communists had a false hope, the free world seemed to have given up hope. There's no hope for the world, people were saying. It is ecologically ruined, economically broke and morally and spiritually bankrupt. Now I can see why people <sup>may say that</sup> ~~say that~~, but I don't quite believe ~~all that~~. <sup>Nevertheless,</sup> sensing the despair and hopelessness of ~~the~~ <sup>so many people,</sup> I began to understand better the appeal of false hopes like Chairman Mao. If the only choice is between no hope and a false hope, human nature turns irresistibly to the false hope. ~~It's~~ <sup>Something</sup> always better than nothing. So the world follows Mao and his little red book, or a silver-crowned Korean Christ like the Rev. Moon.

But what I want to say very emphatically this morning as a Christian is that the choice is not between false hope and no hope. There is another option, and only one. There is hope--there is hope for the whole world--and that hope is in no other name, in nothing else, than Jesus Christ. ~~I~~ <sup>I</sup> have that on the authority of the Lord of God, ~~which says that~~

Jesus Christ <sup>is</sup> the hope of the world. <sup>That's</sup> the theme of the whole Bible. From the Old Testament, "Why art thou cast down, O my soul?... Hope thou in God" (Ps. 42:4) to the New Testament's "Christ in you, the hope of glory" (Col. 1:27); from the symbols of hope, the "anchor of the soul" (Heb. 6:19), and the "helmet of the hope of ; salvation" (1 Th. 5:8), to the signs of hope--the sign of the rainbow in the book of Genesis, and the signs of His coming again in the book of Revelation--from beginning to end the Bible is flooded with the iridescent light of the Christian's hope.

But ever since communist China I have been a little leary of slogans. It is not enough to stand up and shout, "Jesus Christ is the hope of the world". It is not enough for Christians to peer out ~~hopelessly~~ <sup>at</sup> ~~the~~ <sup>their</sup> ~~horribly~~ <sup>horribly</sup> bad world through ~~little~~ <sup>stained</sup> glass church windows and delude ~~themselves~~ <sup>themselves</sup> into thinking that ~~the~~ <sup>the</sup> pretty colors ~~have~~ <sup>have</sup> made the world all right. If Jesus Christ is going to be the hope of the world, then we have got to begin with the world as it really is, and hope as it really is, and Jesus Christ as he really is. Slogans are not enough. The words have got to focus on things believably real, or we remain as self-deluded as a Red Guard in China with his communist chants, or the computerized couples of the Korean Christ.

So to avoid dreams and wishful thinking and a bad headache when we wake up, let us stay as close as possible to things as they are, and let me make three simple observations about Christian hope.

1. First, if we begin with the world as it is, we must admit with most of the free world that there really isn't much hope left. There never is, without Christ.
2. But second, let me point out that to be realistic, hope must reckon with all of reality, not just the cramping facts of this world's dismal ~~present~~. Jesus Christ gives us a hope with a future.
3. And finally, I must remind you of your part in this hope. If Christ is the hope of the world, and not just a private little hope for you and me, we must get out into the world with this hope. The Christian hope is a hope with a mission.

I. The World As It Is. Begin then, with the world as it is--pretty hopeless. The human race is running out of heat, out of food, out of water--out of just about everything, in fact, but people. A couple of years ago a young German student dropped in to see us. We had known him as a high school exchange student in Seoul five years before, and now he had come back for a visit. He had just graduated from college, and was about to take a job in Berlin as a high school teacher. He is not a practicing Christian, and was ~~quite~~ apprehensive about the future ~~prospects~~. He didn't know how his new job would go. He wanted to get married. "But we're not going to have any children," he said. ~~He said~~. "I don't want to bring children into a world like this," ~~he said~~. And he spoke of wickedness and corruption, pollution and despair and loss of human hope in a way that put a chill into me.

What happened to the bright new world we thought we were building a generation or two ago? What happened to "inevitable human progress" and the "wonders of modern science"? We are the most knowledgeable generation in the history of the world. School children in four years learn more than the human race in its first ~~few~~ hundreds of millennia. Is this all we can do with our knowledge, our technology: build another Tower of Babel boobytrapped on every rising level with nuclear weapons capable of annihilating all mankind? We have wasted the good earth the Lord has given us, polluted his clean air, fouled the streams and brooks so badly that fish turn oily up and die. Our cities are a stink and a disgrace. In Tokyo, authorities have begun to warn the Japanese that if things go on as they are, in another twelve years they will be able to collect the garbage only once every three months.

Let me jolt you with one last deadly statistic. One half of all the children born into the world this year will never live to see their sixth birthday.

Look at the world as it really is, and if you look only at the world, don't babble about hope. "No children," says my German friend. Not in this kind of a world. And if that is too gloomy for you, isn't it at least more honest and realistic than the Christian's loose and luminous hopes?

II. The world with Christ. The answer is, No. There is nothing unrealistic about Christian hope. And there is no false optimism in it, either. The Bible, which is the most realistic book





He took death and conquered it. He raised Jesus Christ from the dead, and the disciples saw him, and even doubting Thomas touched him and believed. Jesus Christ was dead, but he's alive. He rose again. And because of that, we know that no matter how bad things look, ever, there is always hope. <sup>Christ</sup> gives us a future to live for, not just a present to die in.

They say that about 500,000 people--half a million--will try to commit suicide in the United States this year, and the U.S. is not even in the top ten of the suicide countries. It ranks 17th. Well, why not? If life has no hope, why live? ~~But don't~~ <sup>some</sup> call that honest realism. I prefer the radical realism of the Christian faith. The Christian doesn't deny that the world has problems. But instead of running away from them, he faces them. He meets them unafraid because he knows that the discouraging facts of today, real though they are, ~~are~~ <sup>are</sup> no more real and no more painful than Christ's death on the cross, and also--here is our hope--no more real than the fact of the empty tomb. This is <sup>the</sup> Christian hope ~~that~~ reaches into the past, carries us through the present, and on into God's glorious future. However this world may end (and let us not pretend to know more about that than we should,--for Jesus warned against too much curiosity about the future), at least we know this much from God's word: The world ends with Christ's victory for man, and not with man's annihilation of man. The end of the world is hope, and that is not an end at all.

III. Hope With a Mission. But I must make one final point. Some Christians manage to give the impression that Christian hope is all in the future. If, as Christians, all we have to say is, "Just endure a little longer, and you'll soon be out of this sad and stormy world, and into a better one"--if that is our only gospel, it deserves all the scorn that the communists heap upon it with their caricature, "Pie in the sky by-and-by".

God sent hope into the world not by taking Christians out, but by sending Christ in. And Jesus is the hope of the world not simply because he calls us to glory. He is the hope of the world because he left that glory and became hungry with the hungry to feed them and weak with the sick to heal them, and condemned with the oppressed to overcome for them. <sup>the Christian hope is hope with a mission, and in the world.</sup> "To the poor," said Gandhi once, "God can only appear as bread and butter." But isn't that precisely how God did appear? He came in the flesh, and he said, "I am bread". True, he went on to explain to his disciples the spiritual truth that he is the bread of life, but it was not eternal life he divided among the multitude by Galilee. It was bread. Don't take the meat and the wheat out of the Christian hope.

And don't take it all for yourselves, either. I suppose most of us here are Americans. Perhaps we had better ask ourselves whether it is quite right for a country with only 6% of the world's population to use for ourselves 35% of the whole world's annual production. They say that if the rest of the world used up materials at the rate the U.S. does, we would devour in one year six times as much as the world could produce that year. If those that have too much, would voluntarily reduce their over-inflated standards of living, these just might be enough for everyone--<sup>even enough food</sup> for everyone. Christ rose from the dead, and he said, "Feed my sheep". ~~The Christian hope~~  
~~is hope with a mission.~~

But let's not distort the gospel the other way, either. The greater dimensions of the Christian hope are eternal, not temporal. Our hope is the hope of salvation, not food, or water or oil. For the Christian church to settle for any lesser hope, whether by technological advance or political victory or social action is a betrayal of the faith and no ultimate service to the human race. Finding enough food and water and oil—or even justice—to keep this world going, and to say that that is enough, is like throwing a life preserver to a man who has fallen overboard from an ocean liner, but not bothering to stop and pick him up. It may keep him from drowning, but he will still die from the wind or the sun or the sharks. It is important to throw him the life preserver, of course. That may be the only thing that keeps him alive to be rescued. But what finally counts is picking him up and taking him aboard.

One of the things I like best in the record of that great day when Christ, ~~the hope of the world~~, rose from the dead to bring us hope. <sup>is that</sup> he did not rise straight into heaven. The ascension came later. First, he went back for his disciples. He stopped to pick them up. He wanted Peter to ~~stop fishing long enough to believe.~~ <sup>then he sent them out to fish again. He wanted the</sup> He wanted even doubting Thomas to believe. ~~Just as he wants all to believe.~~ <sup>He wants the</sup> For that is still the only way in this weary, weary world to find real hope.

~~"If God is for us," says Paul, "who can be against us? Tribulation, distress, persecution, famine, nakedness, peril, sword? In all these things we are more than conquerors... For I am absolutely sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."~~

He is the Lord of the universe; He is the hope of the world.

Prayer: O Lord our God, who makest the stars and turnest the shadows of death into the morning. We believe: help thou our unbelief, and give us <sup>by faith</sup> victory, and joy and gladness and light. Thru Jesus Christ, thine only Son our Lord.



### MAUNDY THURSDAY SERVICE

In the old, old calendar of the Christian church today is called Maundy Thursday. The word "Maundy" is an old form of the modern word, "mandate", which means "Command". It gets its name from the fact that it was on this Thursday evening, the evening of Jesus' Last Supper with his disciples, he gave them a mandate, a command: "This do in remembrance of me". And that was the beginning of the sacrament of the Last's Supper.

That night, for the first time, Jesus' disciples gathered together around the table with the Lord, and broke bread, and drank of the cup, and had communion. And just as that was their first communion, tonight for some of you, this is your first communion.

May I say three things to you in particular, though they will apply just as well to anyone who comes to communion, whether it is for the first time or not.

The three things are these:

1. Be prepared
2. Trust in God
3. And hold nothing back.

That sounds very simple, and it should be simple, but that doesn't make it easy.

For example. Be prepared. It is as important for Christians as for scouts. But who is ever really prepared to meet God, which is what we are doing here, for the bread and the wine are symbols of the body of Jesus Christ, the Son of God, and speak to us in a special way of his real presence. Who is ever really prepared for church membership. Are you really good enough to be part of the holy, catholic church, the body of Christ. No you are not, not in yourself. And if you feel good enough, and completely prepared and competent, you don't really belong here, for

Listen to the invitation to communion, which I will be reading when we begin the service. Does it say, "We're proud of you"? No, it says "We love you" "Dearly beloved". Does it say, "all that have finally discovered how to be good"? No, it says: "all that humbly put their trust in Christ, and desire His help that they may lead a holy life." Does it say, "all that are happy to find that they no longer need to worry about temptation"? No, it says: "All that are truly sorry for their sins and would be delivered from the burden of them.." these are the kind of people who "are invited and encouraged in His name to come to this Sacrament.

You've been through a few weeks of communicants' class, and have learned the Lord's Prayer and the Apostle's Creed and a few other things. Is that what I mean when I say "Be prepared". No, your preparation is just beginning, and it will never end. Spiritual preparation for the service and worship of God is hard work. You may not be able to work as hard at it as the great saints, as Chrysostom who read the epistle to the Romans every day of his life; or as St. Francis, who would stay up all night to read and to pray, but you will have to work at this business of being spiritually prepared to commune with God, and that takes discipline. When Mrs. M. and I were married, we discovered that she liked early devotions, I late. Result was irregularity, no effective devotional life. Not enough







같이 기도할 때 영령의 힘의 모든 영혼의 힘은  
뜻을 찾고 향함에 있어 신령의 향이 되고 모든 신령의  
힘과 더불어 오는 바람과 같은 힘, 영령을 의지하는  
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할 때였습니다. 이것이 곧 공중기도의 힘인 것입니다.

II 주기도문의 두번째 대명사. 그것은 "당신의 나라" 800  
이라는 대명사이며 그것은 첫번째 것보다도 더욱 중요하며  
그것은 반복되어서 강조를 위한 것 이므로  
나옵니다. "당신의 이름, 당신의 나라, 당신의 뜻이  
되게 하옵소서" 이들을 기록하게 하옵시며, 나라의  
영광을 시켜, 또다시 하늘에서 이루어 심의 살리. 대명사  
의 들번째 고등은 공중기도의 성행의 진정한 비결은  
우리가 정함 하늘에 있는 것이 아니라 그의 의성함에  
있는 것입니다. 모든 힘은 하나님께로 부터 오는 것  
입니다.

그리고 기도는 바로 여기에서 시작되어야 합니다. 우리  
각인의 생각이든 우리의 기도, 우리의 직 혹은 우리의  
필요나 욕망으로 부터가 아니라 기록하게 권능하시고  
모든 것의 근원하게 한지는 하나님께로부터 부터 시작되어  
야 합니다.

영리날 템플은 "예배를 보는 것은 하나님의 기록하  
심으로 우리의 양심은 가늘고, 하나님의 권력으로 우리  
마음의 간식을 살리며 하나님의 의를 따름으로 우리의 신앙은  
깨끗이 하며 우리의 뜻을 하나님의 목적에 바치는 것  
입니다" 라고 하였을 것입니다. 모든 것은 하나님께서 부터 시작  
됩니다.

그러므로 양육의 과정에 있어서도 한 가지 원칙을 지  
켜줍니다. 그것은 양육의 책임이 누구에게도 하나인은 아니  
모험사의 '지중의 눈'이 주는 '위험'에 걸려서는 안  
한 원사의 가르침에서 벗어나지 않게 하십시오. 그리고 그에 한 사람  
은 "말에 있는 것만 하십시오. 모든 것들이 다 '영혼'이다"라는  
기도를 받음으로 구원될 수 있게 될 것입니다.

그러므로 교회와 교회를 진화시켜 줄 수 있는 것은 그  
다면 교회의 공동체이며, 하나님을 전파 드리는 것은  
나와 이러한 책임에 대해 우리가 불의하고 불의한 생각의  
간절함이 없이 진화된 그것은 수단이 잘못해서 있을  
것 같이 되어 버린 이룩어 기어다"를 함께 가르치는 것이  
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기후에 주된 것이 "라고 기도 하였기 때문임과 같이 공동  
기복에 있어 작용되는 말 말은 "당신의" 이리 나의  
가 아니라 '우리의' 드 가신 것입니다.

표. 죽어 드는 세 번째 해방사는 "우리의" 기복  
즉 세 번째 도구는 공동체는 현재의 그의 신념에서  
시작됩니다. 그러나 우리가 하나님과 온 세상을 돌이  
가진 것은 하나님의 뜻대로 우리를 변형시키는 것입니다.  
하나님에게서 유출된 위치를 드러내 보면 우리도  
그러한 명예로운 과정에 이르게 되는 것입니다. 하나님과  
뜻이 연결 있다고 하는 것은 우리의 필요와 우리의 욕망  
가 우리의 의욕으로 가장 깊은 간구함을 모두 표시하  
는 것이 아닙니다. 잠시 동안 하나님의 높은 위치를 상상  
시키는 세 가지 "당신의" 즉 당신의 기복 당신의  
기복, 당신의 뜻을 성취해 보고 하느님 안에서 당신형

복부드 된 대원사를 곡 "우리에게 율복할 양식을 주옵시고,  
우리 죄를 사하여 주옵시고", "죽리론 시형에 돌리 받게  
하옵시고", "악에서 우리를 구하옵소서"를 살펴본다는  
곡이든든의 대원사에 음률과 장법을 붙인 감각을 받  
수 없는 다음과 같은 시에는 아름답게 표현 되어 있습니다

"수 많은 사람의 세상에서

"모각 하나의 세계로

모각 하나의 세계에서

↳ "많은 사람의 세계로"

공중에배의 행취로서의 기도는 우리 자신으로 부터 시작  
됩니다. 그렇지 않다면 어디서 시작할 수 있겠습니까.  
"우리 아버지..." 그러나 우리에게 아무 힘도 없는데  
이 많은 사람의 세계도 마찬가지로 독립할 수 없는  
하나님의 세계로 돌리 올라 가야 합니다. "다섯십,  
이름을 거룩하게 하옵시며, 나라이 임하옵시며, 뜻  
이 이루어리이다" 이와 같이 높이 올라 한 세상을  
통하여 그리스도께서 피하여 올라가신 세계의 높은  
치럼 능력이 강력하게 되는 것입니다.

이 힘으로 세상을 변혁할 수 있을 것입니다.  
정신적으로 볼 만이 아닙니다. 이드기는 많은 사랑을  
위한 양식이 없어야 합니다. "오른 날 우리에게 율복할 양식  
을 주옵시고" 즉 물질적인 것 뿐 만도 아닙니다. "우리  
가 우리에게 죄 지은 자들 사하여 주옵시며, 우리 죄를  
사하여 주옵신..." 즉 이드기는 많은 사람을 위한  
평화가 있습니다.

우리가 이드기를 통하여 하나님의 능력이 우리에게





KOREA  
Samuel Hugh Moffett

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Historical Background

The ancient nation of Korea lies at the eastern edge of Asia surrounded by three giant neighbors, China, Russia and Japan. Its mountain-studded peninsula contains only 84,579 square miles, about the size of Minnesota, but holds a combined population, north and south, of 44,839,000. ~~In mission history it is famed for rapid church growth and indigenization and faithfulness in persecution.~~

Racially homogeneous and united politically for more than thirteen hundred years, Korea has been badly used by the twentieth century. First it lost its freedom to Japan for forty years (1940-45). Then, when World War II restored its independence, it lost its unity to the communists. Since 1948 the peninsula has been cut in two politically at about the 38th parallel. North Korea is communist; South Korea is free. The two republics are about the same in area (roughly the size of Indiana), but South Korea has two and a half times the population of its communist sibling in the north. The Republic of Korea (South Korea) has an area of 38,022 square miles and a population of 31,139,000, compared with the Democratic People's Republic of Korea's (North Korea) 46,557 square miles and 13,700,000 population. Seoul, the capital in the south, ~~is the tenth largest city in the world with~~ <sup>has</sup> a population <sup>of</sup> 4,000,000.

x of <sup>five</sup> million. P'yongyang, the northern capital, is a city of less than a million.

Historical Background

Korea's legendary past stretches back more than four thousand years to a mythical founder, ~~Itan~~ Tan'gun, miraculously born to the earth-descended son of the Heavenly Father and a bear-woman. The traditional date is 2333 B.C. Archaeological evidence more matter-of-factly suggests even earlier <sup>pre-</sup>Neolithic inhabitants and important tribal migrations from Siberia and Mongolian Central Asia beginning about 3,000 B.C. Recorded history begins much later, in the first century B.C., with the rise of three kingdoms competing for power in the peninsula and driving Chinese colonists from its northwest corner. Under one of these kingdoms, gold-rich Silla, the whole country was unified in the 7th century. For a while the Silla capital of Kyungju was perhaps the fourth largest city in the world, after Constantinople, Baghdad and Tang China's Chang'an.

From the seventh century to the twentieth Korea was ruled by three royal dynasties: Silla (668-935 A.D.), famous for gold and chivalry; Koryo (935-1392), renowned for its blue-green celadon pottery; and Yi (1392-1910), which gave the world moveable metal type, armored battleships and the most scientific phonetic alphabet ever used. The Korean throne was sovereign and independent but only in a typically Confucian associate relationship to the mighty Chinese Empire much like that of a younger to an older brother.

Late in the nineteenth century the old order in

Korea - 3 3 3 3 3 3 3

East Asia was broken by the meteoric rise of Japan and the collapse of China. As a national proverb puts it, Korea was "caught" like a shrimp among whales" in the clash of her huge neighbors. When Japan defeated China in 1895 and Russia in 1905 she stayed on in Korea, finally annexing the country as a colony in 1910. The Western powers entered Korea too late, 1882, to maintain an "open-door policy" which might have saved her.

Japanese colonialism ended in 1945, but Korea's troubles were not over. The war ended with Russian troops in North Korea and U.S. occupation in the south. The country never regained its unity. In 1948 Russia installed Kim Il-Sung as premier of a communist dictatorship north of the parallel, while the people of South Korea elected a famed freedom-fighter and Christian, Syngman Rhee, as their first president. Two years later, in June 1950 the north attacked, and for three years the peninsula was ravaged by the Korea War. Its end at Panmunjom, in July 1953, was an armistice, not a peace, and the armistic line is still one of the tightest-sealed borders in the world.

The artificial division has been economically crippling, separating the country's industrial resources in the north from its agricultural assets in the south. This unbalance at first gave the industrial north an economic edge, but the remarkable economic take-off of the south since 1960, ~~and~~ combined with the comparative failure of North Korea's doctrinaire communist economy has now closed the gap.



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South Korea's gross national product (GNP) has been rising at one of the highest rates in the world: 8.9% in 1967, 13.1% in 1968 and <sup>(a record 15.9%)</sup> ~~15%~~ in 1969, <sup>(the world's highest)</sup> ~~15%~~. The average per capita GNP has jumped in ten years from about \$80 (1960) to \$195 in 1969 (compared with \$47.88 in Malawi, \$495 in Hong Kong, and \$4,255 in the U.S.) <sup>and \$1,252 in 1971.</sup> Perhaps the best over-all indication of the striking improvement in South Korea's living standards is the lengthening life span of its citizens. In ten years, six years have been added to the average Korean's life expectancy. Twenty years <sup>ago</sup> he could expect to live only to 52, ten years ago to 58. Today he will live to be 64. <sup>①</sup>

#### Religious Background.

The old religions are not, at least on the surface, a significant factor in Korea today. Historically the country is Buddhist and Confucian. Buddhism came into the country from China in the fourth century and has dominated the country's art and folk literature. Confucianism came in the seventh century and has molded its ethics and academic disciplines. Both have been politically powerful, Buddhism in the Koryo dynasty up to the 14th century, and Confucianism in the Yi dynasty up to the 20th. But today they are largely ignored by all but the old and <sup>the</sup> sick--and foreign tourists. Most of modern Korea professes no religious faith and the largest organized religion in the country, according to actual spot surveys if not by official report, may well be Christianity.

Beneath the surface, however, the unorganized, <sup>animistic</sup> felt religion of the masses is still <sup>^</sup>shamanism with all its

① Statistics from 1969 Puck's Currency Yearbook; The Korea Herald, July 17, 1970 and Jan. 29, 1970, and The Korea Times, Dec. 2, 1969; S.R. Wilson, "Narrative Report", op. cit.

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related superstitions--fortune-telling, geomancy and folk healing. There are said to be over 27,000 practicing shamanist sorceresses registered in the country. This primitive tribal religion was probably brought by the Korean people into the peninsula from their place of origin in the Siberian or Mongolian steppes.

In the cities, however, shamanist rites are giving way to an import from the West, modern materialism. The religion of the people as a whole might best be described as an uneasy tension between the old animistic-shamanist superstitions touched by Buddhist-Confucianism, and a new, secularized, self-centered preoccupation with material progress. But neither the old fears nor the new obsessions are organized religions, and the country is virtually wide open to the evangelistic presentation of the gospel.

Statistics on religious membership as reported by the Ministry of Culture and Information are somewhat misleading. Its Handbook of Religions simply repeats the membership claims of the country's religious bodies and is not a critical assessment of actual membership. As the chart below indicates, Buddhists and Confucianists claim more members than the Christian churches, but recent survey samplings suggest that in organized membership as well as in popular preference Christianity has now overtaken both the older, traditional religions. Chondokyo, the "Heavenly Way Religion", shown in fourth place, is a late 19th century "new religion" combining Korean nationalism with elements

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of Confucianism, Buddhism and Christianity. Despite its listing in some encyclopaedia's as a major Korean religion it has been virtually moribund since the 1920s. Shamanism is not charted at all, ~~except~~ for despite its underground vigor it is ~~not~~ neither organized nor publicly admired.

KOREA'S RELIGIONS <sup>1</sup>

	<u>Believers</u>	<u>Places of Worship</u>	<u>Clergy</u>	<u>Property Value</u>
BUDDHISM	5,562,278	2,266	15,420	\$20,200,000.
CONFUCIANISM	4,423,000	231	11,831	2,800,000
CHRISTIANITY	3,943,838	13,235	17,026	40,000,000
Chondokyo	636,067	119	977	2,460,000
Others:	1			
	1,136,853	629	3,149	

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1. Chongkyo P'yonlam (Handbook of Religions), in Korean. Seoul: Ministry of Culture and Information, 1969. p. 15. "Others" includes such sects as Taechongkyo, Chonrikyo, Bahai, etc.

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THE CHRISTIAN CHURCH

Compared with Buddhism and Confucianism, Christianity in Korea is very young, which <sup>is</sup> ~~could be~~ a handicap in a land where age and tradition mean so much. It has therefore been tempting to try to trace Korean connections with 7th and 8th century Nestorianism in China, but so far the evidence is dispu<sup>able</sup>. ~~Not until~~ <sup>in</sup> the 16th century ~~did the~~ <sup>first</sup> Catholic reach<sup>d</sup> Korea, and the first Protestants were shipwrecked Dutch sailors (and one Scot) in the 17th century. Not until 1784, however, did Catholicism enter Korea in earnest, and as for Protestantism, that church is such a recent arrival that the first infant to receive Protestant baptism is still alive. [Yet despite its youth, in vigor and influence and perhaps even in numbers, as we have seen, Christianity has already decisively overtaken its older rivals. <sup>One great</sup> ~~The~~ secret of its success has been <sup>The</sup> ~~spontaneous,~~ indigenous <sup>(nature of the)</sup> expansion of the faith in Korea.]

The Catholic Century (1784-1884). Father Gregorio de Cespedes <sup>has been called</sup> ~~may indeed have been~~ the first Roman Catholic in Korea, but he was not the father of Catholicism in that land. He came more as a chaplain to invading Japanese troops in 1593 than as a missionary to Korea. ~~The church in Korea began with a Korean, Lee Seung-Run, in 1784. He went to China with the annual Korean embassy to find the Jesuit missionaries in Peking. and all their <sup>Intrigued by</sup> great Catholic doctrines which had been filtering across the border since 1631 in smuggled Christian literature. He returned, baptized in 1784, to spread the~~



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It was another two hundred years before the church in Korea was founded, and then it was planted not by a foreigner but by a Korean. At the request of a small circle of Korean scholars, a young man, Lee Seung-Hun went to Peking in search of missionaries to ask them more about Catholic doctrines which had been filtering across the border since 1631 in smuggled Christian literature. He returned, baptized, a few months later in 1784 and began to spread the faith.

~~When~~ the first priest and foreign missionary arrived ten years later, a Chinese named Chou Wen-mo, baptized James (or Chu Mun-Mo in Korean). He found to his surprise that there were already four thousand Catholics in Korea. <sup>Not for another forty years, in 1835</sup> ~~the~~ <sup>was a</sup> ~~first~~ <sup>able</sup> Western missionary to enter the country <sup>and stay</sup> ~~and stay~~ <sup>for residence,</sup> ~~was~~ Father Pierre Maubant, of the Societe des Missions Etrangeres, in 1835.

But the success <sup>(price of)</sup> <sup>for</sup> those early Catholic missionaries ~~achieved~~ <sup>very heavy</sup> ~~was not only~~ through the blood of martyrs. Four great persecutions decimated the church, in 1800, 1839, 1846 and 1866. Father Chou died in the first persecution, Father Maubant in the second. More than 8,000 Christians are said to have perished in the greatest persecution of all, that in 1866. But though driven underground and scattered, Catholics could still count some 17,500 believers in Korea at the end of their first century. ①

① See ~~Kim~~, Joseph Chang-mun Kim and John Tae-Sun Chung, Catholic Korea, Yesterday and Now Seoul. Cath. Kor. Publ. Co., 1964. passim

Protestant Beginnings (1884-1895). As the Catholics ended their first century in Korea, in 1884, the first resident Protestant missionary arrived, a physician, Dr. Horace N. Allen, M.D., <sup>(who was)</sup> transferred from China by the Presbyterian Church, U.S.A. (Northern). However, as with the Catholics before, it was not the missionary but the Korean convert who gathered together the first group of Protestant believers in the land.

The earliest Protestant missionary contacts, beginning fifty years before Allen, had been either impermanent and exploratory, or ~~was~~ conducted from across the Manchurian border. In 1832 Carl Gutzlaff, a German, distributed Scriptures along the eastern coast; and in 1866 a Welshman, Robert J. Thomas lost his life in a similar attempt. He was killed at P'yongyang in the act of offering a Bible to the man who beheaded him, and is revered as Korea's first Protestant martyr. Two Scots, John Ross and John McIntyre, baptized the first Korean Protestant in Manchuria in 1876 and produced the first Korean translation of the New Testament from 1882 to 1887.

~~But again~~ <sup>however,</sup> it was not the missionaries, <sup>^</sup> but one of the Koreans baptized in Manchuria who established the first worshipping Korean Protestant congregation. Sŏ Sang-Yun, who had helped Ross translate the New Testament, returned to Korea in 1883 and had won over a hundred believers to Christ before Dr. Allen ever set foot in the country.

Six months after Allen's arrival, on Easter Sunday of 1885 the first ordained Protestant ministers reached

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Korea. They were Horace G. Underwood, a Presbyterian, and Henry G. Appenzeller, a Methodist. Within fifteen months, in 1886, Underwood had baptized a Korean convert, the first Korean baptized in Korea, and Appenzeller had opened a school, Pai Chai. This was symbolic, in a way, of the subsequent emphases of Korea's two largest denominations. The Methodists tended to stress education, the Presbyterians evangelism. The first two missions were soon joined by others: Australian Presbyterians and Independent Baptists in 1889, Anglicans in 1890, Southern Presbyterians in 1892, Southern Methodists in 1896, Canadian Presbyterians in 1898, Seventh-Day Adventists in 1903, the Oriental Missionary Society in 1907, and the Salvation Army in 1908. These remained the major Protestant bodies in Korea until World War II.

The First Explosion of Church Growth (1895-1910).

→ Beginning in 1895 for a period of about fifteen years, a dramatic explosion of Protestant church growth in Korea startled the Christian world. It was spearheaded by the evangelistic work of Samuel A. Moffett and his colleagues in Presbyterian churches in northwest Korea,<sup>1</sup> and was spread and reinvigorated nationally by the Great Revival of 1907.<sup>2</sup> Early emphasis on lay witness and Bible study began the expansion which<sup>→ This</sup> reached its<sup>written</sup> climax in the great evangelistic meetings of the revival. Denominational barriers were broken (and Christians were moved to join together in witness.) "Some of you go back to John Calvin," said one Korean leader to the missionaries, "and some to John Wesley,

1. See Roy Shearer, Wildfire: Church Growth in Korea, pp. 108-135.  
2. See William Blair, Gold in Korea. pp. 63-74.

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but we can go back no further than 1907 when we first really knew the Lord Jesus Christ." <sup>1</sup>

In those important ~~years~~ fifteen years the Protestant community in Korea (total adherents) grew from only 802 in 1895 to an astonishing 167,352 in 1910. Comparative Roman Catholic figures for the ~~same~~ <sup>whole</sup> period are unavailable, but ~~taking the last ten years of it,~~ <sup>from</sup> 1900 <sup>to</sup> 1910, while Protestants reported a phenomenal 900% increase in adherents (from 18,081 in 1900 ~~to 167,352~~ to 167,352 in 1910), the number of Catholics rose only 25%, from 60,000 to 75,000. <sup>2</sup>

<sup>have been given</sup> Many reasons <sup>^</sup> for the amazing Protestant growth, ~~xxxxxxxxxxxx~~ which was particularly notable in the Presbyterian church. The most important seem to have been a stress on people-to-people evangelism, Bible training for the entire church membership, ~~and~~ the ~~Protestant~~ ~~missions~~ adaptation of the Nevius Method which promoted self-support, self-government and self-propagation, <sup>and the intense outpouring of the Holy Spirit in revival,</sup> Presbyterians also strategically deployed their missionaries to take advantage of and follow up areas of growth, whereas the Methodists for a time were forced to reduce the number of their missionaries. The number <sup>of</sup> ~~of~~ missionaries in 1910 were <sup>164</sup> ~~114~~ Presbyterian and 93 Methodist.

The ~~growth~~ development of Christian institutions ~~also~~ in this same period not only contributed to the spread of the faith, but also helped to conserve and train new believers. ~~The~~ Methodists pioneered in education for women with Korea's first school for women, Ewha, ~~in 1886~~ as early as 1886, and by the beginning of the twentieth century Christian schools were the most popular and crowded

1. J. Fowler-Willing & Mrs. G.H. Jones, The Lure of Korea, p. 21  
2. C. D. Stokes, "History of Methodist Missions in Korea 1885-1930", Yale Ph.D. diss., pp. 10-15; Le Catholicisme en Corée, chart.

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schools in the country. In 1906 Presbyterians and Methodists cooperated in opening the country's first Christian college, Soongsil, in P'yongyang, and four years later Ewha Girls School shocked the old-fashioned by introducing college grade education for women. Medical work also, ~~grew up~~ which under Dr. Allen had been the opening wedge for all Protestant missions in Korea, continued to contribute not only to Korea's evangelization but also her modernization. In 1908 the nation's first Korean-trained doctors graduated from Severance Medical College, which had begun as Allen's Royal Hospital. By 1910 it seemed to many thoughtful Koreans that the wave of the future was with the ~~Kore~~ Christian faith.

Harassment and Pressure (1910-1945). But in 1910 the tide turned not only against the church but against the country. Two thousand years of Korean independence ended (when Japan, victor over China and Russia, formally annexed the peninsula as a Japanese colony. The church soon felt the pressure of the new government's distrust, and growth allowed perceptibly. Christians, not without reason, were accused of independent nationalist sentiments. In the Independence Movement of 1919 fifteen of the thirty-three signers of the Korean Declaration of Independence were Christians. Economic depression in the 1920s was a further blow to Korea's self-supporting churches. Finally, in the 1930s the revival of Japanese militarism brought violent persecution upon the church for its resistance to Shinto shrine ceremonies demanded by the Japanese. The number of Christians who suffered imprisonment for their faith is estimated at about 3,000, of whom some fifty were martyred. The crushing climax came

between 1943 and 1945 when Korea's great independent Protestant churches were ordered abolished and melted down into one government-controlled organization, "The Korean Christian Church of Japanese Christianity". ① The Christian community on the eve of World War II (1940) numbered 372,000 Protestants and 150,000 Roman Catholics. ②

THE PRESENT SITUATION (1945-1970) ~~Experiences Against Obstacles~~

(~~1945-1970~~). The restoration of Korean independence at the end of World War II did not end the church's time of troubles, but it did, [by the grace of God,] usher in a new period of church growth.

North Korea and the Refugees.

^ The troubles began at once. North Korea, where the church had been strongest and largest, was lost to the communists who lost no time in destroying the church as an organized body. They first tried to control the church through a puppet Christian League. When that failed, they moved to exterminate it. <sup>(by ruthless persecution.)</sup> By the summer of 1950, when the communists attacked South Korea, the organized church <sup>as such</sup> had almost ceased to exist, <sup>So</sup> and when the United Nations armies advanced to the Yalu then reeled back south under Chinese onslaught, ~~and~~ four and a half million North Koreans fled south to freedom <sup>(and with them came all)</sup> ~~with them~~ most of the Christians in North Korea who were able to leave, ~~fled with them~~. Today some of the largest congregations in South Korea are refugee congregations from the north. The most famous is the great 7,000-member Yong-Nak Presbyterian Church in Seoul where attendance on a regular Sunday morning passes 9,000. (The

1. "Survey 1947", ~~made~~ by the Korea Mission of the Presbyterian Church, U.S.A.; and T. T. Brumbaugh, in Report of the Joint Deputation to Korea, by the Korea Comm., Far Eastern Joint Office, F.M.C.N.A., Jan. 9, 1948.

2 See Table 4 Church Growth in Appendix I.



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nationally recognized Korean Protestant denominations. <sup>1</sup>  
Today there are fifty-nine. <sup>2</sup> Up to 1940, 90% of the Pro-  
testants were cooperatively organized in a Federal Council,  
and the two largest bodies, Presbyterian and Methodist, had  
divided their areas of work in a comity agreement to avoid  
undue competition and the appearance of disunity. Today  
less than half the Protestants, and only six of the 59  
denominations, belong to the National Council of Churches.  
All semblance of organized unity is gone. Presbyterians,  
who make up two-thirds of the country's Protestants, are  
divided into four major and eight splinter denominations.  
Only the Roman Catholics and the Salvation Army seem to have  
escaped schism, <sup>in duplication,</sup> as this 1969 table <sup>(of the larger groups in Korea today)</sup> shows: <sup>3</sup>

<del>Denom</del> Confessional Bodies	Total Adherents	Churches
Presbyterian (12 groups)	1,415,436	5,814
Roman Catholic (1)	751,217	369
Methodist (4)	300,107	1,517
Holiness (OMS) (2)	217,289	727
Baptist (4)	64,191	434
Salvation Army (1)	40,604	102
Seventh-Day Adventist (2)	35,091	656
Pentecostal (6)	30,790	143

Actually, since 1950, an entirely new dimension of  
Christian division has been added to the picture with the  
emergence of what may be called "marginal sects". It could  
be said, therefore, that for all practical purposes Korean  
Christianity is grouped into three categories, or four,  
depending on how deep is judged to be the current division  
between ecumenical and non-ecumenical Protestants. If the

1. Presbyterians with 173,738 communicants and catechumens,  
Methodists with 25,661, Anglicans 10,120, Holiness (Oriental  
Missionary Society) 7,332, Salvation Army (no figures) and  
Seventh-Day Adventist 7,370. (Federal Council Prayer Calendar, 1940).

2. See chart in appendix II

3. Chongkyo P'yonlam, op. cit. pp. 16-19.

↑  
Compiled from



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and refused to die. It not only survived, it broke through all obstacles with a stunning, second explosion of church ~~membership~~<sup>growth</sup> comparable to the golden years at the turn of the century. In every decade since 1940 the Protestant community, even excluding the marginal sects, has <sup>almost</sup> doubled its total membership (adherents). <sup>More precisely (about 87%)</sup> This is ~~a 10%~~ increase a year, compared to the present 2.2% annual population increase, and the Roman Catholics have matched it. See the Church Growth table in the appendix. Protestant and Catholic total adherents now number <sup>3,037,047</sup> ~~2,921,000~~ in a South Korean population of 31,000,000, making the country just under 10% Christian. If the marginal sects are included the Christian total is 4,016,000 or 13%. <sup>1</sup>

Numbers alone, of course, are no true measure of the church, and it is well to remember also that church statistics are prone to error. Nevertheless the signs of the Korean church's strength and vitality are too numerous to discount.

An impressive pyramid of Christian schools serves the nation, beginning with a base of Bible Clubs, or Christian day-schools for the underprivileged, ~~with~~ and a higher level of hundreds of Christian secondary schools, leading up to a strategic nucleus of small Christian colleges, mostly Presbyterian (Soong<sup>ky</sup>~~chi~~, ~~Taejeon~~, Keimyong and ~~Sazukks~~ Seoul Women's). It all finally crests in two of Korea's largest and most prestigious universities, Yonsei and Ewha Women's University which is said to be the largest women's college in the world.

In medicine Yonsei University's huge Severance

<sup>(1970)</sup>  
1. Kitokyo Yonkam, ~~op. cit.~~ pp. 511-521 [Christian Yearbook] in Korean

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Hospital and Medical School, ~~wi~~ and its counterpart, the Catholic Medical Center in Seoul, continue~~d~~ to produce Christian doctors as a significantly large percentage of Korea's physicians. Down country the impressively growing Presbyterian medical complexes ~~and~~ <sup>in</sup> Taegu and Chonju lead the way in successfully relating medicine and evangelism and in taking medicine out to where it is most needed, the rural countryside. It is estimated that only 6.5% of the rural population ever gets modern medical attention. Chonju's Presbyterian Medical Center has developed a vigorous rural public health program, and Taegu Presbyterian Hospital, where converted patients have started more than one hundred new churches, has pioneered with a satellite system of subsidiary country hospitals.

The mass media in Korea are wide open to Christianity. The first Christian broadcasting network in the world ~~was~~ is HUKY, operating under the Korean N.C.C. with five sub-stations blanketing the country with the gospel. TEAM Radio's HUKX from its base in Korea beams the unconquered Good News through bamboo and iron curtains into Red China and Russia. Christians have a strong foothold, as well, in Korean television.

Nor have the wider implications of the gospel been forgotten in Korea's emphasis on evangelism. The propagation of the gospel has always been undergirded with genuine Christian social concern. Korea's orphan and adoption agencies are known around the earth--World Vision, Holt's, Christian Children's Fund, and Compassion. After the war, Christian

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relief agencies sprang to meet the emergency. Their work now is tapering off, but as late as 1960 the Korea Association of Voluntary Agencies (mostly Protestant and Catholic missions) brought in \$13,000,000 worth of relief supplies in that one year. On a broader scale, the church has transformed the role of women in Korea, led by Christian heroines like the late Dr. Helen Kim of Suwha. Today it is turning its attention to the Christian implications of Korea's whirlwind rate of urbanization and modernization. Yonsei University has opened an Institute of Urban Studies "treating the slum as a classroom, a research site and a mission", and Soongsil College has started a computer center. Prostitutes have been rehabilitated. The blind taught to live with dignity. The lepers cleansed. Christians have even pioneered in food canning, as at Taejon's Union Christian Service Center.

Perhaps most important of all, the Korean church has been among the first of the younger churches to shoulder its own responsibility for foreign mission and world outreach. Presbyterians organized a mission to China as early as 1912 at the same time as they formed their first Korean General Assembly because, they insisted, a true church must have its own missionaries. Today there are at least <sup>40</sup> ~~28~~ Korean foreign missionaries, supported by ~~four~~ <sup>and interdenominational mission agencies</sup> Korean denominations <sup>including</sup> ~~with their own funds, at least~~ in nine foreign countries, <sup>including</sup> Thailand, Brazil, Mexico, Taiwan, Ethiopia, Sarawak, Hong Kong, Japan. And one in the U.S.A.!

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But one final word. Korea is still a land where 90 out of every 100 people still do not really know Jesus Christ. After 186 years of Christian mission, the work in Korea has just begun.



## appendix I

TABLE OF CHURCH GROWTH

	Catholics	Protestants (Total Adherents)	Population
1800* 1794	4,000		
1801	10,000		
1857	16,206		
1866	23,000		
1883	12,035		
1890	17,577	265	10,000,000
1900	<del>66,000</del> 42,441	18,081	
1910	<del>75,000</del> 73,517	167,352	13,000,000
1920	90,000	215,032	17,264,000
1930	109,000	306,071	20,438,000
1940	<del>145,000</del> 150,000	372,000	23,537,000
1950	257,668	600,000	(SK) 20,200,000
1960	365,968	1,257,228	(SK) 25,000,000
1970	859,711	2,197,336	(SK) 31,339,000

1. The best study of church growth in Korea is Roy Shearer's Wildfire: Church Growth in Korea, based on analysis of communicant membership in the Presbyterian and Methodist churches. The figures ~~above~~ are for total adherents, a softer, less precise statistic but usefully indicative of major trends in relation to population. Sources: (1) Catholic-- 1794-1900, Le Catholicisme en Corée, chart; 1910-20 and 1950-60, Catholic Korea; 1930, The Korea Missions Year Book 1932; 1940, Missions of Korea and Formosa. (2) Protestant-- 1890-1910, Stokes, "History of Methodist Missions in Korea 1885-1930"; 1920, Korea Handbook of Missions 1920; 1930, Korea Missions Year Book 1932; 1940, Prayer Calendar of the Federal Council of Protestant Evangelical Missions in Korea 1940; 1950, Presbyterian Life, Sept. 16, 1950; 1960, Prayer Calendar of Christian Missions in Korea 1961. 1970 figures for both Catholics and Protestants are from the Kiyokyo Yonkam 1970. Population figures after 1940 are for South Korea alone.

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Lamont Young

(d)

## Appendix II

PROTESTANT DENOMINATIONS AND MARGINAL SECTS <sup>1</sup>

	<u>Adherents</u>	<u>Churches</u>
# (Olive Tree)Evangelistic Society	700,520	1,768
Presbyterian Church of Korea (Haptong)	550,790	1,991
* Presbyterian Church of Korea (Tonghap, Ecum.)	464,470	2,281
Holy Spirit Association for Unification of World Christianity (Tong'ilkyo)	304,750	936
# Koraan Methodist Church	289,024	1,350
* Presbyterian Church in the Republic of Korea	194,188	689
Christian Koraan Holiness Church (O.M.S.)	145,773	581
Korean Presbyterian Church (Koryo)	102,125	513
Jesus Koraan Holiness Church	71,516	146
Korean Baptist Conferenca (Southern Bapt.)	51,613	378
* Salvation Army	49,635	206
Savanth-Day Adventists	33,596	627
Christian Korean Assemblies of God	27,348	117
Korean Bible Presbyterian Church (Non-ICCC)	21,190	58
Jesus Korean Methodist Church	19,960	41
Korean Church of Christ (instruments)	19,813	97
Koraan Bible Presbyterian Church (ICCC)	13,951	89
Korean Bible Baptist Church	12,108	49
Nazarene Church	10,880	60
* Anglican Church in Korea	9,826	64
# Jehovah's Witnesses	8,911	219
Christian Korean Reformed Church	8,225	51
Korean Jesus Reformed Presbyterian Church	7,260	139
Jesus Frae Methodist Church	6,788	45
* Korean Gospel Church	5,900	12
Korean Jesus Presbyterian Ch. (Head Presb'ry)	5,016	14
Church of Christ Evangelical	4,490	87
Church of God	3,637	17
Reconstructed Church	3,449	53
Choson Christian Church	3,030	13
Others (24 bodies)	24,414	285

1. Kotokyo Yonkam (Christian Yearbook) 1970, op. cit. pp. 511-521

# - Marginal Sect

\* - Mamber of N.C.C of Korea

The Roman Catholic Church in Korea reports 839,711 members.

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KOREA

Samuel Hugh Moffett

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Christianity came late to the ancient country of Korea, but it has found in the Korean heart an openness and receptivity almost unmatched in the history of modern missions. The country has become famous for rapid church growth, indigenization and faithfulness in persecution.

Evidences of the impact of the gospel are visible everywhere in South Korea, even to the casual tourist. The capital, Seoul, now one of the ten largest cities in the world, is a city of churches. There are said to be more than 1600 Christian congregations in the capital city alone. Steeples and crosses are prominent on the skyline in all directions. At four or five every morning church bells all over town call the faithful to daybreak prayers. Even the National Assembly, the Korean Parliament, has an early prayer-breakfast once a month for the 68 Christian Assemblymen who comprise one-third of the total membership of the Assembly.

The Christian church is growing at the rate of nearly 10% a year, more than four times as fast as the general Korean population. If the marginal sects are included, the number of Christians is over four million, or about 13% of the population, which is one of the highest percentages in Asia. In the continuing armed services the proportion is even higher. A ~~recent~~ revival spearheaded by Korean chaplains has brought thousands of R.O.K. troopers to Christ. At one mass service in April, 1972, some

3,478 officers and men were baptized in an afternoon. Since January 1971<sup>1</sup> a total of more than 20,000 Protestants and 2,000 Catholic military have been baptized, and it is reported that the percentage of Christians in the services has risen from about 16% in 1965 to 25% in 1972.

An impressive network of Christian schools undergirds this growing church and feeds Korea's youth. Half of South Korea is under 25. Open doors welcome them to 11 Protestant colleges and universities (out of a national total of 173), 85 Protestant high schools, 79 Protestant middle schools and innumerable Christian primary schools, not to mention the 60,000 boys and girls from underprivileged families who are enrolled in the church day-schools called Bible Clubs.

The rapid growth of the church has also sparked an explosion in theological education. Korea now has 80 listed theological schools, of which three are Roman Catholic. Most of them are at the high school level, but there are twelve major seminaries accredited at ~~the~~ colleges, and at least three are primarily for college graduates, as in the American system. Two denominational and one interdenominational Graduate Schools of Theology offer Th.M degrees, and an international, evangelical Center for Advanced Theological Studies is projected for Seoul perhaps in 1973 or 1974.

Christianity has penetrated the life of the nation at all levels. 21 Protestant hospitals are scattered across the peninsula, and many smaller clinics. Christians are actively promoting the extension of health services into neglected rural areas, as for example, through the string of sat-

elite clinics reaching out from Taegu Presbyterian Hospital, and the experiment in low-cost health care at Koje Island Community Health and Development Project. Korea's mushrooming cities are another focus of special Christian concern. Christians have not only done some of the best research on urban social problems, they have also provided direct leadership in slum clearance, resettlement, family planning and industrial relationships. Sogang (Jesuit) University has what has been called in a recent report "the best labor-management school in Korea". The same report notes other <sup>recent</sup> evidences of the Christian presence throughout Korea. Prominent Christians, for example, were among the 28 women honored for contributions to Korean society at the 10th anniversary of the National Federation of Women's Associations. Christian power was made evident when church protest forced the withdrawal of a banknote bearing a portrait of Buddha. Korea's first Christian opera, Esther, composed and directed by the leader of a famous church choir, packed the country's largest auditorium in Seoul for three nights running. But perhaps in the long run the most significant manifestation of the Christian ~~presence~~ presence in Korea will prove to be the fact that four of the seven South Korean delegates, including the chairman, in the crucial North-South Red Cross talks are Christians (2 Presbyterian, 1 Methodist and 1 Catholic).<sup>1</sup> For in the midst of all the rejoicing over church growth and influence in South Korea, it must not be forgotten that in North Korea there is apparently not a single organized church left.

When, in August 1972, the tightest border barrier in

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<sup>1</sup> S. R. Whim, "Narrative Report on Korea, 1972", nss, to CoEMAR, United Presb. Ch., pp. 19-24

the world opened briefly to permit a cavalcade of South Korean Red Cross negotiators and reporters into the north to discuss the problem of the ten million Koreans whose families have been separated ~~for~~ by the division of the country, for the first time in twenty-two years reporters were able to interview a professing Christian in North Korea. Kang Ryang-Uk, now a high communist official and uncle of Premier ~~of~~ Kim Il-Sung, is probably the last Christian minister left alive in communist Korea. He was asked about the state of the church. Rather defensively he asserted that North Korea has freedom of religion and that he was still a Christian, but he knew of no churches left standing or of any Christian meetings. "The churches," he said, "were all destroyed by U.S. bombers during the war". Asked about Bible distribution, he said there was none, because "not many people want them".

South Korea's Christians look at the churchless north and wonder why, if there is really freedom of religion in North Korea, does Seoul ~~today~~ which was also destroyed in the war, today have 1600 Christian churches, while Pyongyang, once known as "the city of churches", has none.

Before surveying in more detail the Christian situation in Korea, let us glance briefly at the country's historical and religious background, and the history of Christianity in "the land of high mountains and clear water".



180 Box 1125

LET ASIA SPEAK

KOREA

SAMUEL HUGH MOFFETT

Surrounded by three giant neighbors, China, Russia, and Japan, the ancient nation of Korea juts like a thumb from the eastern rim of the Asian mainland. Its mountain-studded peninsula covers only 84,579 square miles, about the size of Minnesota, but holds a combined population, north and south, of 44,839,000. In mission history its church is famed for rapid growth, indigenization, and faithfulness in persecution.

Racially homogeneous and united politically for more than thirteen hundred years, Korea has been badly used by the twentieth century. First it lost its freedom to Japan for forty years (1905-45). Then, when World War II restored its independence, it lost its unity to the communists. Since 1948 the peninsula has been cut in two politically at about the 38th parallel: North Korea is communist; South Korea is free. The two republics are about the same in area (roughly the size of Indiana), but South Korea has two and a half times the population of its communist sibling in the north: the Republic of Korea (South Korea) with a population of 31,139,000, and the Democratic People's Republic of Korea (North Korea) with 13,700,000 population. Seoul, the capital in the south, is the tenth largest city in the world with a population of five million, while P'yongyang, the northern capital, has less than a million.

HISTORICAL BACKGROUND

Korea's legendary past stretches back more than four thousand years to a mythical founder, Tan'gun, miraculously born to the earth-descended son of the Heavenly Father and a bear-woman. The traditional date is 2333 B.C. Archaeological evidence more matter-of-factly suggests even earlier neolithic inhabitants and

important tribal migrations from Siberia and Mongolian Central Asia beginning about 3,000 B.C. Recorded history begins much later, in the first century B.C., with the rise of three kingdoms competing for power in the peninsula and driving Chinese colonists from its northwest corner. Under one of these kingdoms, gold-rich Silla, the whole country was unified in the 7th century. For a while the Silla capital of Kyungju was perhaps the fourth largest city in the world, after Constantinople, Baghdad, and Tang China's Chang'an.

From the seventh century to the twentieth Korea was ruled by three dynasties: Silla (668-935 A.D.), famous for gold and chivalry; Koryo (935-1392), renowned for its blue-green celadon pottery; and Yi (1392-1910), which gave the world moveable metal type, armored battleships, and the most scientific phonetic alphabet ever used. The Korean throne was sovereign and independent, but stood in a typically Confucian associate relationship to the mighty Chinese Empire, much like that of a younger to an older brother.

Late in the nineteenth century the old order in East Asia was broken by the meteoric rise of Japan and the collapse of China. As a national proverb puts it, Korea was caught "like a shrimp among whales" in the clash of her huge neighbors. After Japan defeated China in 1895 and Russia in 1905, she stayed on in Korea, finally annexing the country as a colony in 1910. When in 1882 the Western powers entered Korea, it was too late to secure an "open-door policy" which might have saved her.

Japanese colonialism ended in 1945, but Korea's troubles were not over. The war ended with Russian troops in North Korea and U.S. occupation in the south. The country never regained its unity, for the Russian claimed the 38th parallel as a new international boundary. In 1948 Russia installed Kim Il-Sung as premier of a communist dictatorship north of the parallel, while the people of South Korea elected a famed freedom-fighter and Christian, Syngman Rhee, as their first president. Two years later in June, 1950, the north attacked, and for three years

the peninsula was ravaged by the Korea War. Its end at Panmunjom in July, 1953, was an armistice, not a peace, and the armistice line is still one of the tightest-sealed borders in the world.

The artificial division has been economically crippling, separating the country's industrial resources in the north from its agricultural assets in the south. This unbalance at first gave the industrial north an economic edge, but the remarkable economic boom in the south since 1960, combined with the comparative failure of North Korea's doctrinaire communist economy, has now closed the gap.

South Korea's gross national product (GNP) has been rising at one of the highest rates in the world: 8.9% in 1967, 13.1% in 1968 and a record 15.9% in 1969, the world's highest. The average per capita GNP has jumped in ten years from about \$80 (1960) to \$195 in 1969 (compared with \$47.88 in Malawi, \$495 in Hong Kong, and \$4,255 in the U.S.). Perhaps the best over-all indication of the striking improvement in South Korea's living standards is the lengthening life span of its citizens. In ten years, six years have been added to the average Korean's life expectancy. Twenty years ago he could expect to live only to 52, ten years ago to 58; today he will live to be 64.<sup>1</sup>

#### RELIGIOUS BACKGROUND

The old religions are not, at least on the surface, a significant factor in Korea today. Historically the country is Buddhist and Confucian. Buddhism came into the country from China in the fourth century and has dominated the country's art and folk literature. Confucianism came in the seventh century and has molded its ethics and academic disciplines. Both have been politically powerful, Buddhism in the Koryo dynasty up to the 14th century, and Confucianism in the Yi dynasty up to the 20th. But today they are largely ignored by all but the

<sup>1</sup>Statistics from 1969 Pick's Currency Yearbook; The Korea Herald, July 17, 1970 and Jan. 29, 1970; and The Korea Times, Dec. 2, 1969.



old and the sick—and foreign tourists. Most of modern Korea professes no religious faith, and the largest organized religion in the country, according to actual spot surveys if not by official report, may well be Christianity.

Beneath the surface, however, the unorganized, felt religion of the masses is still animistic shamanism with all its related superstitions—fortune-telling geomancy, and folk healing. There are said to be over 27,000 practicing shamanist sorceresses registered in the country. This primitive tribal religion was probably brought by the Korean people into the peninsula from their place of origin in the Siberian or Mongolian steppes, <sup>centuries</sup> millennia before Christ.

In the cities, however, shamanist rites are giving way to a brash import from the West, modern materialism. The religion of the people as a whole might best be described as an uneasy tension between the old animistic-shamanist superstitions touched by Buddhist-Confucianism, and a new, secularized, self-centered preoccupation with material progress. But neither the old fears nor the new obsessions are organized religions, and the country is virtually wide open to the evangelistic presentation of the gospel.

Statistics on religious membership as reported by the Ministry of Culture and Information are somewhat misleading. Its Handbook of Religions simply repeats the membership claims of the country's religious bodies and is not a critical assessment of actual membership. As the chart below indicates, Buddhists and Confucianists claim more members than the Christian churches, but recent survey samplings suggest that in organized membership as well as in popular preference Christianity has now overtaken both the older, traditional religions. Chondokyo, the "Heavenly Way Religion", shown in fourth place, is a late 19th century "new religion" combining Korean nationalism with elements of Confucianism, Buddhism, and Christianity. Despite its listing in some encyclopaedia as a major Korean



religion, it has been virtually moribund since the 1920s. Shamanism is not charted at all, for despite its underground vigor it is neither organized nor publicly admired.<sup>2</sup>

1

KOREA'S RELIGIONS

	<u>Believers</u>	<u>Places of Worship</u>	<u>Clergy</u>	<u>Property Value</u>
Buddhism	5,562,278	2,266	15,420	\$20,200,000
Confucianism	4,423,000	231	11,831	2,800,000
Christianity	3,943,838	13,235	17,026	41,000,000
Chondokyo	636,067	119	977	2,460,000
Others	1,136,853	629	3,149	

#### THE CHRISTIAN CHURCH

Compared with Buddhism and Confucianism, Christianity in Korea is very young, a handicap in a land where age and tradition mean much. It has therefore been tempting to try to trace Korean connections with 7th and 8th century Nestorianism in China, but so far the evidence is disputable. Not until the 16th century did a Catholic reach Korea, and the first Protestants were shipwrecked Dutch sailors (and one Scot) in the 17th century. In 1784, however, Catholicism entered Korea in earnest, <sup>As</sup> for Protestantism, that church is such a recent arrival that the first infant to receive Protestant baptism is still alive. Yet despite its youth in vigor and influence and perhaps even in numbers, as we have seen, Christianity has already decisively overtaken its older rivals. One great secret of its success in Korea has been the indigenous nature of the expansion of the faith.

The Catholic Century (1784-1884). Father Gregorio de Cespedes may have been the first Roman Catholic in Korea, but he was not the father of Catholicism

<sup>2</sup>Chongkyo P'yonlam (Handbook of Religions), in Korean. Seoul: Ministry of Culture and Information, 1969.P.15. "Others" includes such sects as Taechongkyo, Chenrikyo,

in that land. He came more as a chaplain to invading Japanese troops in 1593 than as a missionary to Korea. It was another two hundred years before the church in Korea was founded, and then it was planted, not by a foreigner, but by a Korean.

At the request of a small circle of Korean scholars, a young man, Lee Seung-Hun, went to Peking in search of missionaries to ask them more about the strange Catholic doctrines which had been filtering across the border since 1631 in smuggled Christian literature. He returned, baptized, a few months later in 1784 and began to spread the faith. When the first priest and foreign missionary arrived ten years later, a Chinese named Chou Wen-mo (baptized "James" or Chou Mun-Mo in Korean), he found to his surprise that there were already four thousand Catholics in Korea. Not for another forty years, in 1835, was a Western missionary able to enter the country successfully for residence--Father Pierre Maubant of the Societe des Missions Etrangeres.

But the price of success for these early Catholic missionaries was martyrdom. Four great persecutions decimated the church in 1810,<sup>1801</sup> 1839, 1846, and 1866. Father Chou died in the first persecution, Father Maubant in the second. More than 8,000 Christians are said to have perished in the greatest persecution of all, that in 1866. But though driven underground and scattered, Catholics could still count some 17,500 believers in Korea at the end of their first century.<sup>3</sup>

Protestant Beginnings (1834-1895). As the Catholics ended their first century in Korea, in 1834, the first resident Protestant missionary arrived, a physician, Dr. Horace N. Allen, who was transferred from China by the Presbyterian Church,

<sup>3</sup> See Joseph Chang-mun Kim and John Jae-Sun Chung, Catholic Korea, Yesterday and Now, Seoul: Catholic Korea Publ. Co., 1964. passim.

U.S.A. (Northern). However, as with the Catholics before, it was not the missionary but a Korean convert who gathered together the first group of Protestant believers in the land.

The earliest Protestant missionary contacts, beginning fifty years before Allen, had been either impermanent and exploratory, or conducted from across the Manchurian border. In 1832 Carl Gutzlaff, a German, distributed Scriptures along the eastern coast; and in 1866 a Welshman, Robert J. Thomas, lost his life in a similar attempt. He was killed at P'yongyang in the act of offering a Bible to the man who beheaded him, and is revered as Korea's first Protestant martyr. Two Scots, John Ross and John McIntyre, baptized the first Korean Protestant in Manchuria in 1876 and produced the first Korean translation of the New Testament between 1882 to 1887.

It was thus one of the Koreans baptized in Manchuria who established the first worshipping Korean Protestant congregation. So Sang-Yun, who helped Ross in Manchuria translate the New Testament returned to Korea in 1883 and had won over 100 believers to Christ before Dr. Allen ever set foot in the country.

Six months after Allen's arrival on Easter Sunday of 1885 the first ordained Protestant ministers reached Korea together. They were Horace G. Underwood, a Presbyterian, and Henry G. Appenzeller, a Methodist. Within fifteen months, in 1886, Underwood had baptized a convert, the first Korean baptized in Korea, and Appenzeller had opened a school Pai Chai. This was symbolic, in a way, of the subsequent emphases of Korea's two largest denominations. The Methodists tended to stress education, the Presbyterians evangelism. The first two missions were soon joined by others: Australian Presbyterians and Independent Baptists in 1889, Anglicans in 1890, Southern Presbyterians in 1892, Southern Methodists in 1896.



Canadian Presbyterians in 1898, Seventh-Day Adventists in 1903, the Oriental Missionary Society in 1907, and the Salvation Army in 1908. These remained the major Protestant bodies in Korea until World War II.

The First Explosion of Church Growth (1895-1910). Beginning in 1895 and continuing about fifteen years, a dramatic explosion of Protestant church growth in Korea startled the Christian world. It was spearheaded by the evangelistic work of Samuel A. Moffett and his colleagues in Presbyterian churches in northwest Korea,<sup>4</sup> and was spread and reinvigorated nationally by the Great Revival of 1907.<sup>5</sup> Early emphasis on lay witness and Bible study began the expansion which reached its climax in the large evangelistic meetings of the revival. Denominational barriers were broken and Christians were moved to join together in witness. "Some of you go back to John Calvin," said one Korean leader to the missionaries, "and some to John Wesley, but we can go back no further than 1907 when we first really knew the Lord Jesus Christ."<sup>6</sup>

In those important 15 years the Protestant community in Korea (total adherents) grew from only 802 in 1895 to an astonishing 167,352 in 1910. Comparative Roman Catholic figures for the whole period are unavailable, but from 1900 to 1910 while Protestants reported a phenomenal 900% increase in adherents (from 18,081 in 1900 to 167,352 in 1910), the number of Catholics rose only 25%, from 60,000 to 75,000.<sup>7</sup>

<sup>4</sup> See Roy Shearer, Wildfire: Church Growth in Korea, pp. 108-135.  
<sup>5</sup> See William Blair, Gold in Korea, pp. 63-74.

<sup>6</sup> J. Fowler-Willing & Mrs. G. H. Jones, The Lure of Korea, n.d., p.21

<sup>7</sup> C. D. Stokes, "History of Methodist Missions in Korea 1885-1930", Yale Ph.D. diss., pp. 10-15; Le Catholicisme en Corée, Hong Kong, 1924, Chart.



Many reasons have been given for the amazing Protestant growth, which was particularly notable in the Presbyterian church. The most important seem to have been: a stress on people-to-people evangelism, Bible training for the entire church membership, the adaptation of the Nevius method which promoted self-support, self-government and self-propagation, and the unique outpouring of the Holy Spirit in revival. Presbyterians also strategically deployed their missionaries to take advantage of, and follow-up areas of growth, whereas the Methodists for a time were forced to reduce the number of their missionaries.

The development of Christian institutions in this same period not only contributed to the spread of the faith, but also helped to conserve and train new believers. Methodists pioneered in education for women with Korea's first school for women, Ewha, as early as 1886. By the beginning of the twentieth century Christian schools were the most popular and crowded schools in the country. In 1906 Presbyterians and Methodists cooperated in opening the country's first Christian college, Soongsil, in P'yongyang, and four years later Ewha Girls School shocked the old-fashioned by introducing college grade education for women. Medical work also, which under Dr. Allen had been the opening wedge for all Protestant missions in Korea, continued to contribute not only to Korea's evangelization but also her modernization. In 1908 the nation's first Korea-trained doctors graduated from Severance Medical college, which had begun as Allen's Royal Hospital. By 1910 it seemed to many thoughtful Koreans that the wave of the future was with the Christian faith.

Harassment and Pressure (1910-1945). But in 1910 the tide turned not only against the church but against the country. Two thousand years of Korean

independence ended when Japan, victor over China and Russia, formally annexed the peninsula as a Japanese colony. The church soon felt the pressure of the new government's distrust, and growth slowed perceptibly. Christians, not without reason, were accused of independent nationalist sentiments. In the Independence Movement of 1919 fifteen of the 33 signers of the Korean Declaration of Independence were Christians. Economic depression in the 1920s was a further blow to Korea's self-supporting churches.

Finally, in the 1930s the revival of Japanese militarism brought violent persecution upon the church for its resistance to Shinto shrine ceremonies demanded by the Japanese. The number of Christians who suffered imprisonment for their faith is estimated at about 3,000, of whom some 50 were martyred. The crushing climax came between 1943 and 1945 when Korea's great independent Protestant churches were ordered abolished and melted down into one government-controlled organization, "The Korean Christian Church of Japanese Christianity".<sup>8</sup> The Christian community on the eve of World War II (1940) numbered 372,000 Protestants and 150,000 Roman Catholics.<sup>9</sup>

THE PRESENT SITUATION (1945-1970). The restoration of Korean independence at the end of World War II did not end the church's time of troubles, but it did, by the grace of God, usher in a new period of church growth.

North Korea and the Refugees. The troubles began at once. North Korea, where the church had been strongest and largest, was held by the communists who lost no time in destroying the church as an organized body. They first tried to control the church through a puppet "Christian League". When that failed,

<sup>8</sup>"Survey 1947", mss. by the Korea Mission of the Presbyterian Church, U.S.A.; and T.T. Brumbaugh, in Report of the Joint Deputation to Korea, by the Korea Comm., Far Eastern Joint Office, F.M.C.N.A., Jan. 9, 1948.

<sup>9</sup>See Table of Church Growth in Appendix I.

they moved to exterminate it by ruthless, direct persecution. By the summer of 1950, when the communists attacked South Korea, the organized church in the North as such had almost ceased to exist. So when United Nations' armies advanced to the Yalu, then reeled back south under Chinese onslaught, four and a half million North Koreans fled south to freedom. With them came all the Christians in North Korea who were able to leave.

Today some of the largest congregations in South Korea are refugee congregations from the north. The most famous is the great 7,000-member Yong-Nak Presbyterian Church in Seoul where attendance on a regular Sunday morning passes 9,000. The pastor, Dr. Han Kyung-Chik, was a featured speaker at the Berlin World Congress on Evangelism and chairman of the Asian South Pacific Congress on Evangelism in Singapore, 1963. But back in the north, so far as we know there are no organized congregations left. It is estimated that more than 400 Protestant ministers were murdered by the communists, and Catholic sources give the names of over 100 martyred priests.<sup>10</sup>

CHURCH DIVISION. In the south the greater enemy proved to be weakness and division inside the church, not communist persecution from without, and this weakness lost the church its greatest opportunity. During the years of Japanese occupation it was only in the Christian church that Korea could produce free and vigorous leadership. It was no accident, therefore, that when the country regained its independence, it turned to Christians for its first three presidents: Syngman Rhee a Methodist (1948-1960), Chang Myon, a Catholic (1960-61), and Yun Po-Son, a Presbyterian (1961-62). Most of Rhee's first cabinet, and 25% of the early National Assembly were Christian. It was a time for decisive, united spiritual leadership by the Korean church. But the church failed. The years

<sup>10</sup> Kim and Chung, Catholic Korea, op. cit. pp. 341-384.



1950 to 1960 were not years of leadership; they were a decade of division. Controversies and schisms split all the major denominations, and the reputation of the Christian churches was critically tarnished throughout the nation.

Before World War II, in 1940, there were only seven nationally recognized Korean Protestant denominations.<sup>11</sup> Today there are 59.<sup>12</sup> Up to 1940, 90% of the Protestants were cooperatively organized in a Federal Council, and the two largest bodies, Presbyterian and Methodist, had divided their areas of work in a comity agreement to avoid undue competition and the appearance of disunity. Today less than half the Protestants, and only six of the 59 denominations, belong to the National Council of Churches. All semblance of organized unity is gone. Presbyterians, who make up two-thirds of the country's Protestants, are divided into four major and eight splinter denominations. Only the Roman Catholics and the Salvation Army seem to have escaped schism or duplication, as this 1969 table of the larger groups in Korea today shows:<sup>13</sup>

<u>Confessional Bodies</u>	<u>Total Adherents</u>	<u>Churches</u>
Presbyterian (12 groups)	1,415,436	5,014
Roman Catholic (1)	751,217	369
Methodist (4)	300,107	1,517
Holiness (2)	217,289	727
Baptist (4)	64,191	434
Salvation Army (1)	40,604	102
Seventh-Day Adventist (2)	35,091	656
Pentecostal (6)	30,790	143

Actually, since 1950, an entirely new dimension of Christian division has been added to the picture with the emergence of what may be called "marginal sects". It could be said, therefore, that for all practical purposes Korean Christianity is grouped into three categories, or four, depending on how deep

<sup>11</sup> Presbyterian with 173,738 communicants and catechumens, Methodist with 25,661,

Anglican 10,120, Holiness (Oriental Missionary Society) 7,332, Salvation Army (no figures) and Seventh-Day Adventist 7,370. (Federal Council Prayer Calendar, 1940).

<sup>12</sup> See Chart in appendix II.

<sup>13</sup> Compiled from Chongkyo P'yonlan, op. cit. pp. 16-19.



is judged to be the current division between ecumenical and non-ecumenical Protestants. Each of the four groups has roughly a million adherents, more or less.

Roman Catholics (839,711 members in 1970). After the century of persecution, Catholics emerged from hiding in 1890 and reorganized. Membership increased but more slowly than the Protestants. In 1830 the Societe des Missions Etrangeres de Paris had been given exclusive jurisdiction in Korea, but in 1909 the French missionaries were joined first by German Benedictines, then in 1923 by American Maryknoll Fathers, and in 1933 by Irish Columbans. The Korean priesthood grew even more slowly than the membership and the foreign missionaries. In 1941 there were 102 foreign missionaries and only 103 Koreans priests.<sup>14</sup>

But after World War II membership began to rise with increasing rapidity, more than matching in rate of growth if not in numbers that of the Protestants. In 1969, 185 years after the baptism of Lee Sung-Hun in Peking, Korea received its first cardinal when Stephen Su-hwan Kim, Archbishop of Seoul, was elevated to the rank of Prince of the Church.

Ecumenical Protestants (1,013,035 adherents). Six Korean denominations comprise the Korean National Council of Churches, and through that body are related directly or indirectly to the World Council of Churches. The bulk of the membership is old-line Presbyterian and Methodist of evangelical and conservative persuasion, as well as the Salvation Army, but also included are the Anglicans of Korea, and a moderately liberal Presbyterian denomination (R.O.K.), together with a tiny indigenous body, the Korean Gospel Church.

Non-Ecumenical Protestants (1,184,035). The other half of Korea's Protestants do not choose to belong to the Korean N.C.C. for various reasons.

14

See Kim and Chung, Catholic Korea, op. cit.

There are three main groupings discernible, however. One consists of independent but cooperative evangelical bodies like the Christian Korean Holiness church (C.K.H.), the Korea Baptist Conference (Southern Baptist), the Missouri Synod Lutherans, and the Evangelical Alliance Mission. Another is the small but growing group of Pentecostal denominations. The third and largest part includes the more strenuously anti-ecumenical and separatist churches like the Methodist splinters, the Jesus Holiness church, and two large Presbyterian bodies, Hapdong and Koryo.

The Presbyterian divisions are important enough to deserve separate notice. They trace back to a decade of division, 1950-60, when ~~split~~ Korean Presbyterianism splintered into its present four main churches. The parent Korean Presbyterian church was founded in 1907 and is related to the American United Presbyterians and Southern Presbyterians and the Australian Presbyterian church. In 1951 the Koryo Presbyterian Church, strongly Calvinistic, separated in the aftermath of the Shinto shrine controversy. The next division was by liberals, in 1954, who withdrew in a controversy over Bible interpretation and seminary control. Their Presbyterian church in Korea is related to the United Church of Canada. The anti-ecumenical Hapdong Presbyterian church schism of 1959 was the most violent eruption of all but it has now largely discarded its connections with the Rev. Carl McIntyre and his International Council of Christian Churches. It is still sometimes, but wrongly, called the "N.A.E."<sup>15</sup> Presbyterian Church.

Marginal Sects (1,014,275)—estimated total amount, probably exaggerated). Though classified by the government as Protestant, these semi-Christian sects are acceptable to most Korean churches. The largest is the Olive Tree church founded in 1955 by a former Presbyterian elder turned faith-healer, Pak Tae-Son.

15 After the U.S. National Association of Evangelicals

An industrialist as well as an evangelist, Pak has established two heavy industrial complexes near Seoul as "heavens" or "Christian towns" for his followers who must surrender all their capital to him. The second largest is the bazarre Holy Spirit Association for the Unification of World Christianity, popularly known as Tong'il-kyo, or Unity. This was started in 1954 by Moon Sun-Myong, who claims to be a Korean Jesus Christ. The Jewish one failed, he says!<sup>16</sup> (This sect is also rapidly growing, oddly enough, among university students in Japan.)

Something of the comparative size and denominational complexity of all these Protestant and semi-Protestant bodies can be seen from the listing in appendix II of the 30 largest Korean denominations.

Progress Through Obstacles. There were times in the 30 years between 1940 and 1970 and 1970 when it was difficult to believe that the Korean church could survive the combined blows of two wars, two persecutions (Japanese and communist), and the crippling tensions of church divisions still not healed. But Korea's Christianity has confounded its critics and refused to die. It not only survived, it broke through all obstacles with a stunning, second explosion of church growth comparable to the golden years at the turn of the century. In every decade since 1940 the Protestant community, even excluding the marginal sects, has almost doubled its total membership (adherents). More precisely the increase has been about 8% a year, compared to the present 2.2% annual population increase, and the Roman Catholics have matched it. (See the church growth table in the appendix.) Protestant and Catholic total adherents now number 3,037,047 in a South Korean population of 31,000,000, making the country just under 10% Christian. If the marginal sects are included the Christian total is 4,016,000 or 13%.<sup>17</sup>

<sup>16</sup> See "The New Religions of Korea", Transactions of the Royal Asiatic Society Korea Branch. Vol. 43. Seoul, 1967

<sup>17</sup> Kiaokyo Yonkam 1970 (Christian Yearbook), in Korean. Seoul: National Christian Council & Korea, 1970 pp. 511-521.



Numbers alone, of course, are no true measure of the church, and church statistics are prone to error. Nevertheless the signs of the Korean church's strength and vitality are too numerous to discount.

An impressive pyramid of Christian schools serves the nation, beginning with a base of Bible Clubs, or Christian day-schools for the underprivileged. At a higher level hundreds of Christian secondary schools lead up to a strategic nucleus of small Christian colleges, mostly Presbyterian (Soongsil, Taejon, Keimyung and Seoul Women's). These all finally crest in two of Korea's largest and most prestigious universities, Yonsei and Emwa Women's university which is said to be the largest women's college in the world.

In medicine Yonsei University's huge Severance Hospital and Medical school, and its counterpart, the Catholic Medical center in Seoul, continue to inject a significantly large percentage of Christians among Korea's physicians. Down country the impressively growing Presbyterian medical complexes in Taeju and Chonju lead the way in successfully linking medicine to evangelism and in taking medicine out to where it is most needed, the rural countryside. It is estimated that only 6.5% of the rural population ever gets modern medical attention. Chonju's Presbyterian Medical center has developed a vigorous rural public health program, and Taeju Presbyterian hospital, where converted patients have started more than one hundred new churches, has pioneered a satellite system of subsidiary country hospitals.

The mass media in Korea are wide open to Christianity. The first Christian broadcasting network in the world is HLKY, operating under the Korean N.C.C. with five sub-stations blanketing the country with the gospel. TEAM Radio's HLXX from its base in Korea beams the unconquered Good News through bamboo and iron curtains into Red China and Russia. Christians have a strong foothold, as well, in Korean television.



Nor have the wider implications of the gospel been forgotten in Korea's emphasis on evangelism. The propagation of the gospel has always been undergirded with genuine Christian social concern. Korea's orphan and adoption agencies are known around the earth--World Vision, Holt's, Christian Children's Fund, and Compassion. After the war, Christian relief agencies sprang to meet the emergency. Their work now is tapering off, but as late as 1960 the Korea Association of Voluntary Agencies (mostly Protestant and Catholic missions) brought in \$13,000,000 worth of relief supplies in that one year.

On a broader scale, the church has already transformed the role of women in Korea, led by Christian heroines like the late Dr. Helen Kim of Bwha. It is now turning its attention to the Christian implications of Korea's whirlwind urbanization and modernization. Yonsei University has opened an Institute of Urban studies "treating the slum as a classroom, a research site, and a mission", and Soongsil College has started a computer center. Prostitutes have been rehabilitated. The blind taught to live with dignity. The leper cleansed. Christians have even pioneered in food canning, as at Taejon's Union Christian Service center.

Perhaps most important of all, the Korean church has been among the first of the younger churches to shoulder its own responsibility for foreign mission and world outreach. Presbyterians organized a mission to China as early as 1912 at the same time as they formed their first Korean General Assembly because, they insisted, a true church must have its own missionaries. Today there are at least 23 Korean foreign missionaries, supported by four Korean denominations with their own funds, at work in nine foreign countries--Thailand, Brazil, Mexico, Taiwan, Ethiopia, Sarawak, Hong Kong, Japan. And one in the U.S.A!<sup>18</sup>

But one final word. Korea is still a land where 90 out of every 100 people still do not really know Jesus Christ. After 186 years of Christian mission, the work in Korea has just begun.

18. Kitokyo Yonkam 1970, op. cit. pp. 537-540.

APPENDIX II  
 PROTESTANT DENOMINATIONS AND MARGINAL SECTS <sup>(1)</sup>

	<u>Adherents</u>	<u>Ministers &amp; Evangelists</u>	<u>Churches</u>
# (Olive Tree) Evangelistic Society	700,520	1,515	1,768
Presbyterian Ch. of Korea (Hapton, NAE)	550,790	2,096	1,991
* Presbyterian Ch. of Korea (Tonghap, Ecum)	504,728 <sup>(2)</sup>	2,580	2,281
# Holy Spirit Asen. for Unification of World Christianity (Tong'ilkyo)	304,750	1,013	936
* Korean Methodist Church	289,024	1,507	1,350
* Presby. Ch. in the Republic of Korea	194,188	788	689
Christien Korean Holiness Church (O.M.S.)	145,773	639	581
Korean Presbyterian Church (Koryo)	102,125	702	513
Jesus Korean Holiness Church	71,516	185	146
Korean Baptist Conference (So.Bap.)	51,613	353	378
* Salvation Army	49,635	236	206
Seventh-Day Adventists	33,596	748	627
Christien Korean Assemblies of God	27,348	150	117
Korean Bible Presbyterian Church (Non- ICCC)	21,190	62	58
Jesus Korean Methodist Church	19,960	70	41
Korean Church of Christ (instrumente)	19,813	87	97
Korean Bible Presbyterian Ch. (ICCC)	13,951	91	89
Korean Bible Baptist Church	12,108	61	49
Nazarene Church	10,880	59	60
* Anglican Church in Korea	9,826	38	64
# Jehovah's Witnesses	8,911	657	219
Christien Korean Reformed Church	8,225	58	51
Korean Jesus Reformed Pres. Ch.	7,260	187	139
Jesus Free Methodist Church	6,788	48	45
* Korean Gospel Church	5,900	19	12
Korean Jesus Pres. Ch. (Head Presb'ry)	5,016	17	14
Church of Christ Evangelical	4,490	107	87
Church of God	3,637	24	17
Reconstructed Church	3,449	35	53
<u>Choon</u> Christian Church	3,030	20	13
Others (24 bodies)	<u>24,414</u>	<u>--</u>	<u>285</u>
Total	3,214,454	9,300	8,405

1. Kidokyo Yonkum (Christien Yearbook) 1970, op. cit. pp. 511-521
  2. Report of the 1971 General Ass. of Pres. Church in Korea (Korean)
- # - Marginal Sect  
 \* - Member of N.C.C. of Korea

The Roman Catholic Church in Korea reports 839,711 members, 3,042 priests and church workers, and 368 churches.

10 ROYAL ASIATIC SOCIETY

One happy our group of the R.A.S. recently found itself greeted with banners welcoming the British Royal family. The Society is not really quite so royal, though it was chartered by King George the Fourth. ~~But~~ membership in the Korea branch of the Royal Asiatic Society, London, is still one of the most privileged and delightful associations open to the Koreanist.

It also joins it by a society of venerable scholars lost in the pursuit of arcane, oriental knowledge. True, it has a certain distinction, but it is longed for to know more about Korea. Its "scholarly pursuit of things Korean" is ~~broadened~~ <sup>broadened</sup> by its "just, balanced, circumstantial discussion of all things Korean".

It ~~has~~ had a long history of scholarly contributions. Two-thirds of its first members, in Korea in 1838, were missionaries. Gale, Underwood, Amenzeller, Scranton, Collett, and G. H. Jones were among them. Others, like Allen and Hulbert, either had been, or were to become missionaries. In the early years Underwood and Sam Collett have been presidents of the Society, and Konrad Carroll of the very first. All others hold that office for 1970.

The first volume of the famous Journal (1840) was almost entirely the work of missionary scholars, featuring a friendly debate between <sup>James</sup> Gale and <sup>Howes</sup> Hulbert as to whether Korean culture is basically Chinese or native Korean, with Gale writing for the Chinese and Hulbert for the Korean side of the argument.

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But the N.A. S. neither was nor is a missionary organization. Its first president was His Britannic Majesty's Charge d'Affaires in Korea, Mr. C. H. Robbins, Esq., C.M.G. J. McLeavy Esq., Inspector General of Customs was a Councillor. Mr. Jones, adviser to the Royal Yi House hold, was a member, as was Herr Doktor H. Weipert of His Imperial Majesty's German Majesty's Consulate General. The first Korean member was the Hon. Kim Han-yeon, member of the cabinet and head of the Government Printing Office until his death in 1905. Sayun Rhee was elected its first member, listed only as a member in 1918, but later an honorary president. There have been barons, nobles, and numerous other members, as well as scholars, artists, and writers, presidents, and even a judge (Kim) in the Society's history. Its first Korean president was Dr. L. George Park.

Originally the Society is now known as the Association of Koreanists. It has published a number of books and lecture notes on Korean history.

The Association, in addition to lectures, in the annual or bi-annual printing of articles and monographs and by the ability, in addition to the Society. The Society has enough to possess a complete set of the original works (1900-1969) has a collector's item worth up to \$1000. Some of the reprints, even, sell for \$13 a single volume.

Many of them are classics. George Peter Jones on "Spirit Worship of the Koreans", the earliest significant treatment of Korean Shamanism (1901), and his own collection on "Buddhism in Korea" (1917). Or W. H. Underwood's highly praised work on "Korean Poets" (1934), and the monograph that gave us the McCune-Reischman



"Romanization of the Korean Language" (1939). <sup>In the field of</sup> ~~On~~ Korean literature no one has excelled the Americans, Bishop Trollope on "Korean Books" (1932), and Bishop Hull on "The Sijo" (1958). One of the most useful issues is vol. 40 <sup>(1963)</sup> Compertz's exhaustive "Bibliography of Western Literature on Korea to 1950", though missionaries will still want to consult the earlier bibliography of H. H. Underwood (1931) which includes a section on Missions, both Catholic and Protestant, not to be found in the Compertz compilation.

Also of interest are the definitive articles on de Cespedes, the first Catholic priest in Korea, by R. M. Carr (1957), and on An Gyeon, an early Protestant martyr, by W. W. Orr (1933), and the 1967 volume on "The Five Religions of Korea," with <sup>studies</sup> ~~studies~~ of the Five Great Religions, Chondogyo, and the historic Korean Unity Movement.

Since the late 1950s the Society has broadened its programs to include a wide selection of highly popular tours. The island and temple tours are rather expensive, but the one-day Seoul sight-seeing are bargain. The one offered to miss a guided tour of Yi Dynasty palaces is well conducted by a man who lives there, <sup>S</sup> Mr. Lee Yu, <sup>son of the Crown Prince,</sup> last of the Yi Dynasty, and a Director of the Society.

More recently, led by ~~the~~ <sup>the</sup> Society, the Society has launched a vigorous book-publishing program which has revolutionized the production of works in English on Korea. <sup>It began</sup> ~~It began~~ with a series of scholarly monographs, like <sup>that of</sup> ~~that of~~ Hahn <sup>which hides a most</sup> ~~which~~ Pyong-Choon's <sup>readable and indispensable</sup> analysis of Korean traditions behind the formidable title, "The Korean Political

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Tradition and Law, <sup>Some added was</sup> ~~and~~ a second series of popular handbooks which rocketed off the press with Paul Crane's amazing best-seller, Korean History, now in its printing. RAS publications have stimulated other publishing ventures, like Yonsei University Press's series of reprints of rare and out-of-print classics in English or Korean.

From time to time, for once to all, are held two annual meetings at Seoul, the first of which, usually at the National Cultural Center (NCC) Auditorium. They are not a retreat for antiquarians and collectors. Lectures can range from the economics of North Korea to the paleolithic pottery <sup>and Korean movies;</sup> ~~and~~ the history of the Korean villages of the Choson period or the Choson dynasty.

In the past, the first 10 years of the Korea English Yearbook (EY) is any criticism, it would seem that the yearbook is not as alive as it once was. The present yearbook is a collection of articles which have not passed its past. So popular. So...

-- S. H. Lee, Editor  
1971

P.S. Membership is initiation fee, plus yearly. The RAS office phone is

A HISTORY OF KOREA, by Takashi Hatada. (Translated and edited by Warren W. Smith, Jr. and Benjamin H. Hazard). Santa Barbara, California: American Bibliographical Center--Clio Press, 1969. xiii + 182 pp. Index, glossary and charts.

This is the best survey of Korean history yet to appear in English. Do not be put off by the fact that it was written by a Japanese. One might have preferred to see a Korean scholar, or even a British or American observer, produce the first academically competent, Western-language Korean history, but it bodes well for the future of Korean-Japanese relations that as much as twenty years ago (when the first of sixteen successive printings of this work appeared), a Japanese scholar could lay his emotions aside and write so objectively and sympathetically of Korea's long, troubled path to national independence.

Hatada's position represents a distinct rejection of earlier Japanese historians' attempts to deny the unique national character of Korean history. The fault in his work--and it has one--is not a pro-Japanese bias at all, but rather a tinge of the kind of academic Marxianism (as distinguished from political communism) which was endemic in Japanese universities in the thirties, and which is probably responsible for the <sup>book's</sup> less than accurate portrayal of Korean history after 1945.

Nevertheless the fact remains that this is an outstandingly valuable contribution to the analysis of Korean history.

It interprets history. It does not merely record chronologies and military exploits and anecdotes. It is the first social history of Korea. Whereas its predecessors, like

Gale and Hulbert, were traditionally political and cultural or literary, this work traces the relationship and interdependence of political history and social and economic development. ~~This demand can be historic points of view~~ That kind of analysis demands a philosophy of history to distinguish progress from reaction. At this point, Hatada's position is very simple and unMarxian. As the translators suggest, his criterion of progress seems to be merely that social and economic development are measurable by the extent to which the political and economic power structures and forms of land control and taxation permit the people to share in the fruits of their labor.

This brings new emphasis and insights to familiar subjects. Paekje's art emerges from the enslavement of the Ma Han tribes. Silla's surplus economy makes possible its palaces and temples. The downfall of the Yi dynasty is ~~prefigured~~ foreshadowed when even the dead are taxed, as in "the color of the lips in death" cloth collection, and when the government's response to starvation is not the naive "Let them eat cake", but a cynical "Let them eat pine needles".

There are, of course, minor slips and typographical errors. It is not as certain as Hatada <sup>seems to</sup> suggest that Chong Tassan was one of "the Christian faithful", <sup>(p. 94),</sup> however many of his relatives may have been Catholic. And Hulbert's magazine was Korean Review, not Corean Review ( p. 110).

Much more serious is his substandard treatment of Korea after the division, North and South. He is far too susceptible to North Korean propaganda and was either misinformed or ignorant of important developments in the South, like land



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reform. He cannot even bring himself to call the outbreak of the Korean war an invasion. "On June 25..civil war broke out..", he observes weakly. His book would have been a better book without the last twelve pages (pp. 130-142).

~~But Korean studies in the Western world would have~~  
~~been in a poorer state~~ I hasten to add that <sup>however</sup> ~~the~~ although of course  
<sup>the book</sup> ~~work~~ might have been improved, Westerners who wish to understand Korea would have been incomparably poorer had not two Berkeley scholars had the courage to ~~undertake~~ translate a Japanese historian on Korea, believing that good history can do more to combat prejudice and promote understanding than national pride.

-- Samuel Hugh Moffatt  
March 23, 1970

## PRESBYTERIANS AND CONGREGATIONALISTS FORM JOINT BODY

Against the ~~dramatic~~ back-drop of a dramatic resurgence of Christian growth in Africa, representatives of the world's 55 million Presbyterians and Congregationalists met in Nairobi this summer to correlate global strategies and unite their ecumenical confessional organizations.

The Presbyterian Church of East Africa, as host, welcomed delegates from 127 churches in some 70 different countries to Kenya, where 25% of the country's ten million people are Christian. In an historic ceremony the oldest of the world's confessional bodies, the World Alliance of Reformed (Presbyterian) Churches, founded in 1875, voted itself out of existence to unite with the smaller International Congregational Council in forming a new body, the World Alliance of Reformed Churches (Presbyterian and Congregational).

The Conference theme was "God Reconciles and Makes Free". It was not surprising, perhaps, that in its working sessions the Conference <sup>(reversed the order and)</sup> put more emphasis on freedom than on reconciliation. It was meeting in Africa where Christian integrity demands plain speaking on racial injustice. <sup>But more might</sup> ~~It was~~ more surprising that more ~~was not said~~ <sup>have been said about reconciliation in terms of widening</sup> about opportunities for <sup>evangelism</sup> ~~growth and the urgencies of evangelism.~~ Africa stands for more than racial tension. <sup>(Christians have)</sup> ~~It has~~ confounded the pessimists who only a decade ago were conceding the whole continent to Islam or the

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communists. ~~The way Africa's Christians~~ <sup>They</sup> have turned the tide and are <sup>now</sup> to out-grow <sup>ing</sup> their rivals, <sup>a fact of strategic importance</sup> and ~~what kind of Christians the new growth has produced should be of fundamental concern~~ not only to the world's Reformed Churches but to all Christendom.

~~Nevertheless the Gospel was truly proclaimed.~~ The major speaker was Prof. Jürgen Moltman. "Biblical and simple," he described himself, impatiently brushing aside his fame as the new "theologian of hope". His key-note address was a warning against cheap doctrine of reconciliation. "Genuine reconciliation" he said, is not achieved by man, but by "the Cross alone". "In the crucified Christ...reconciliation is achieved... In His resurrection a new future..leads to peace with justice. We must therefore proclaim that the 'crucified God' reconcile and make free".

Working sessions divided the 550 delegates into four major study groups to prepare statements on: Reconciliation and Creation (the freedom of God's world); Reconciliation and Man (the freedom of the new man); Reconciliation and the Church (the freedom of Christian witness); and, most controversial, Reconciliation and Society (the freedom of a just order). Racial injustice was condemned, not only in South Africa, but also in the United States. On the inspirational side, the high point of the ~~Council~~ <sup>meetings</sup> was the daily Bible Study hour led by Prof. Eduard Schweizer of Zurich.

For the first time in almost a century of ~~Council~~ Alliance

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<sup>sessions</sup>  
~~meetings~~ the number of churches from non-Western lands--31 from Asia, and 29 from Africa--began to match the hitherto predominantly Western representation. Europe has 36 Reformed denominations in the body, Latin America 16, North America 10 and Australasia 5. In church membership, however, the West still leads. The churches with the largest memberships in the Alliance are the Netherlands Reformed Church (3,700,000 members), the United Presbyterian Church (3,229,000), the Federation of Protestant Churches of Switzerland (2,888,000) and the Reformierter Bund of Germany (2,557,000). But declining membership in the West and the challenging growth of the younger churches may soon alter this balance. Already the Protestant Church of Indonesia has 1,880,000 members and it is only one ~~affix~~ of 12 Indonesian Reformed denominations in the Alliance. The Church of Jesus Christ in ~~the~~ Madagascar counts 800,000 members. Two Korean Presbyterian churches in the Alliance number together 782,000 members, and a third Korean Presbyterian church with over 500,000 members is hovering on the edge of membership.

Much of the credit for this world-wide expansion of Alliance <sup>representation</sup> ~~membership~~ belongs to the much-beloved General Secretary of the W.A.R.C., Dr. Marcel Pradervand of Geneva, whose last official Alliance meeting this was before his retirement. He is succeeded by a Swiss colleague, the Rev. Edmond Perret. The new President of the Alliance is a layman, William P. Thompson,



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Stated Clerk of the United Presbyterian Church, U.S.A.

The linking of Presbyterian and Congregational traditions in the new united Alliance is a natural development, historically. Both heritages have strong common roots in English Puritanism. Both have already come together in a number of church unions, notably on the mission field, as in the great united churches of Japan and China, Madagascar, Zambia, India and Pakistan, to say nothing of Canada.

It can mean much for the future when representatives of the world's 50 million Presbyterians and 5 million Congregationalists come together about once every five years to meet cooperatively in consultation rather than separately in competition.

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- Samuel H. Moffat  
Sent

Foreword to the Second Edition

Yonsei University deserves special commendation for including Dr. L. George Paik's 1929 classic, The History of Protestant Missions in Korea, 1832-1910, in its splendid series of reprints of Western books on Korea. It is probably the most important single book yet written in the field of Korean church history and missions, yet it had become so rare, published as it was in limited quantity in P'yongyang, that few were the fortunate scholars who had ready access to it.

Today it will command a wider circle of attention than ever. Secular historians in the past have been prone to ignore the missionary. Now suddenly they are taking a second look, belatedly recognizing the enormous impact of the Christian missionary movement on the modernization of developing nations, particularly in Asia and Africa. To quote Prof. John K. Fairbank's presidential address last year to the American Historical Association, ~~there has been a "general failure of historians" at this point.~~ "Surveys of our westward expansion and expansionist sentiments say surprisingly little about missionaries, as though religious expansion were a specialized subsector of the American experience, not as noteworthy as economic and political expansion... The missionary in foreign parts seems to be the invisible man of American history... Mission history is a great and under-used research laboratory for the comparative observation of

cultural stimulus and response in both directions."

This book is an adaptation of Dr. Paik's doctoral dissertation at Yale. There, at least, the historical relevance of mission studies has never been ignored. Under Kenneth Scott Latourette that university produced a line of scholars like Korea's Paik Lak-Chun (L. George Paik) who have given to the study of mission expansion and its effects the depth of ~~academic~~ <sup>objective</sup> integrity and breadth of historical perspective that it needs for academic respectability. Dr. Paik's work is still the only comprehensive and definitive study of the early period of Protestant missions. It covers the initial scattered contacts of Protestantism with Korea from 1832 to 1884, and the crucial first quarter of a century of intensive Protestant missionary activity from 1884 to 1910. It closes with the annexation of Korea by Japan, an event which brought to an end one of the most dramatic eras of church growth anywhere in Asia.

As one would expect from a man of his extraordinary versatility and broad life interests, Dr. Paik tells the story of Protestantism in Korea against the full, rich background of the country's social, political and intellectual developments as they interact with the Christian missionary enterprise.

Paik Lak-Chun was born in Chungju, near Syenchun in North P'yongan province, on March 9, 1895 (the official date of 1896 is a mistake). His education <sup>spanned</sup> ~~spanned two~~ different worlds and different centuries, from a tiny classical Confucian village school to a Ph.D. at Yale. In between he attended a missionary academy in Syenchun and colleges both in China and the U.S. (the Anglo-Chinese College in Tientsin and Park College in Missouri,

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where he graduated in 1922). He did graduate work both in theology (Th.B., Princeton Seminary, 1925), and in history (Princeton University M.A., 1925, and Yale Ph.D. 1927).

He was very early caught up in his country's independence movement and in High School received his first taste of Japanese persecution when he had to hide in the countryside for two years to escape <sup>false</sup> accusations of entanglement in the notorious Conspiracy Case of 1912-13. Because of these pressures, after High School he was advised by his life-long friend and mentor, Dr. George S. McCune, to seek safety ~~in~~ ~~China~~ abroad, first in China (1913-16), and then in the United States (1916-27), where he completed his education and was ordained as a Presbyterian minister.

Fourteen years of exile ended with his return in 1927 to spend the next ten years on the faculty of Chosen Christian College (now Yonsei University), teaching Bible, history, and serving after 1928 as Dean of the ~~the~~ Fine Arts Department. On a sabbatical leave in England in 1937 he was the only Korean delegate at two important ecumenical conferences--on Faith and Order at Edinburgh, and on Life and Work at Oxford--which were to lead to the formation of the World Council of Churches. <sup>As</sup> He was about to return to Korea he received word that Japanese military pressures in Korea were increasing and that his life might be endangered, so he went instead to America where he taught for two years at his alma mater, Park College. But he could not long resist the call of his homeland. In 1939 he returned to face the dangers. The next years were difficult. He was ordered



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purged from the ~~university~~ college faculty and spent the long war years mostly under house arrest.

Korean independence in 1945, however, brought him quickly into national prominence. The U.S. Military Government gave him the task of reorganizing Seoul National University from its Japanese base and transforming it into ~~an~~ Korea's major government educational institution. That accomplished, in 1946 he was called to the presidency of Chosen Christian College which he proceeded to build up into its present position of national prestige and influence as a private university, Yonsei. From 1950 to 1952 he also served under Syngman Rhee as Minister of Education.

After the student revolution of 1960 Dr. Paik left Yonsei to serve his country in politics. He was elected to the Senate by the largest majority recorded in the city of Seoul. Fully one-third of the total metropolitan population voted for him, and the Upper House recognized his leadership by making him Chancellor.

When the military coup of 1961 reorganized the government, dissolving the Upper House, Dr. Paik was honored by a call which reversed the usual direction of missionary flow. He was asked to come from Korea to ~~serve~~ the United States to act as Educational Adviser to the ~~Commission~~ ~~on~~ ~~United~~ ~~States~~ ~~and~~ ~~Religious~~ ~~Missionary~~ Board of the United Presbyterian Church in the U.S.A., the same Board ~~that~~ which seventy-seven years before had sent the first resident Protestant missionary to Korea. Since 1964 Dr.

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Paik has been back in his beloved Korea, busy in retirement writing, speaking and still serving his country as an elder statesman and counsellor. He has written innumerable articles for scholarly journals, and has been president of national bodies too numerous to mention, such as the Boy Scouts of Korea, the Korea Branch of the Royal Asiatic Society, the National Council of the Korean Y.M.C.A. and the Korean Society of Church History.

It is fitting that one who has lived through such troubled times should live to see not only the restoration of his country's independence, but also the beginning of another period of explosive church growth in Korea. This book leaves Korea in 1910 with the shadow of Japanese harassment about to fall over the country's 200,000 Christian adherents, and its population of 13,000,000. But now once more in free Korea the upward surge of church membership, both Protestant and Catholic, matches the best years of that earlier period as he describes it. Total Christian adherents (including marginal sects) as reported by the Ministry of Culture and Information for 1969 number 4,016,000 in a South Korean population of over 31,000,000.

It is time to ask Dr. Paik for a sequel to his classic. We need The History of Protestant Missions in Korea, 1910-1970 from his gifted pen.

--Samuel Hugh Moffett  
Seoul  
July 1970

# CHURCH

by M. O. Williams

## The Country and Its People

Korea has a rich culture and history. Traditionally relationships have been defined under a Confucian pattern of authoritarian control. For a long period Korea was cut off from the outside world. Then came the trauma of Japanese occupation with the Koreans made a subject people, deprived of the opportunity to learn the spirit and techniques of democratic process, discussion and decision-making.

Freedom in 1945 was followed by war, 1950-53, with its intense suffering and shattering of dreams. Many missionaries shared these experiences; there is agreement that one cannot understand Korea today until one has entered in spirit these experiences and shared deeply this trauma.

Over the past decade there has been rapid economic development in South Korea, coordinated by the government's Economic Planning Board. GNP for 1969 was 8.2 times that of 1960. Industries have been developed, highways extended, dams built, railroad and harbor facilities improved, a subway begun in Seoul. An impressive number of new buildings have been erected. Over 6,000,000 people live in Seoul, out of a total of 31,000,000 in the South, and here is concentrated 76 percent of the nation's wealth.

These developments, while containing much that is good, have brought a plethora of problems. Economic growth has been uneven. Large-scale foreign indebtedness means that numerous factories must

operate for export only. Inflation has continued; from 1960 to 1970 per capita income doubled, reaching \$225 a year, yet a price increase of approximately 13 percent a year is reported for the decade. In December 1971 there was talk of a "sluggish economy," and for the year a trade deficit of \$1 billion, resulting in drastic retrenchment and control during 1972.

Seoul and other cities have experienced some of the worst features of urbanization: Dislocation of families, lost individuals, slum housing, terribly congested traffic, serious air pollution, high crime rate. Yet one is safer walking the streets of Seoul than in New York. The common man has been caught up in the wave of rising expectations, yet from his personal experience, with its history of domination, he has learned to be passive in social and political matters.

Many observers are concerned about the growing concentration of power in the hands of a government stressing national unity, law and order. Corruption continues to be a serious problem in government, business and other circles.

Students are the focal point of much of the aspiration and frustration today. In 1971 the government reacted strongly to student protests, and in October had many student leaders expelled or drafted, and took over campuses—the entrance to Yonsei University was made a military strong point, with emplacements, barbed wire and a machine gun. As this occupation ended, President Park issued a statement that law and order were key factors

in campus freedom.

There is an opposition political party which in May 1971 won 40 percent of the seats in the National Assembly, with its leader receiving 46 percent of the votes for President. Leaders are permitted to criticize the government within limits and to push for their own positions. Yet the ruling Democratic Republican Party gives every indication of intending to "stay in." Many feel that the severity of the reaction to student protests was meant to be an object lesson for all. The national state of emergency proclaimed in December 1971 grants President Park extraordinary powers of control in wide areas.

Koreans who came through the 1950-53 war have painful memories of the Communists' attacks and cruelties, and want no more of it. The government can take extreme measures in the name of anti-Communism.

An encouraging development in North-South relations was announced in July 1972, setting the goal of peaceful reunification, putting in a hot-line between the two capitals and establishing procedures for further reducing tensions. Progress in negotiations sponsored by the Red Cross regarding improved communications for divided families gives additional promise.

## The Churches in Korea

Presbyterian Churches—United, Southern and Australian—enroll some 300,000 members; the Methodists 82,000; they have much larger constituencies. Both churches are autonomous, strongly organized,



Among the various types of ministry in which missionaries assist are church development (left), work with U.S. servicemen (right), and work with students (bottom).



fully Korean in leadership. Both are related to an impressive number of schools, hospitals, universities and community centers. Their seminaries are strong, have very good Korean faculties, with a few missionaries on the staffs. These churches work together on a number of common enterprises such as Yonsei University and Severance Hospital and unite with others on the Korean Christian Council, Student Christian Movement and the Christian Literature Society.

The combined churches of Korea have experienced rapid growth—more than trebled over the past twenty years—and in 1970 reported a total Christian community of



3,000,000 of which 800,000 were Roman Catholics. Many pastors and laymen were tested in the fires of war, found their faith sustained and inspired them, and work today from this depth of assurance. There is widespread concern for evangelism and prayer. There are differences over the degree of involvement and approaches to social problems. Here are some of the impressive recent events:

—The Young Nak Presbyterian Church in Seoul, under the leadership of Dr. Kyung Chik Han, celebrated its 25th anniversary by a united evangelistic outreach with 106 meetings in Taegu, Pusan and Seoul, with 25,000 people deciding for Christ.

—The Church of the Atonement, Methodist, was dedicated at Cheam, built as a gift from Japanese Christians who wished to atone for the killing of 29 Koreans in the former church on that spot by Japanese police in 1919.

—Both Methodist and Presbyterian Churches have set up planning processes to help people focus on real issues, set priorities and move ahead.

—A local Presbyterian Church in Kwangju Estates, a satellite city for Seoul, has had a part in ministering to people in broad areas of their need, and during a period of serious rioting, the Korean pastor was able to carry on an effective reconciling role.

—A group of younger Korean Methodist pastors and seminary teachers have launched a "Movement towards Renewal in the Korean Methodist Church," aiming to revitalize at the grass-roots level, to make Boards more effectively functional, to reconcile differences and to create a new strategy for mission.

While recognizing the good that is expressed through these churches, many Koreans and a high percentage of missionaries find grounds for concern. The stance tends to be authoritarian-transmissive, the outlook conservative with much Biblical literalism, the focus too much on the inner life of the church and too little on the church's mission to the world.

In 1969 a group of Methodist missionaries, analyzing Korean society, concluded that, for the most part, the church as they knew it was not seriously involved with people where they hurt and called for a drastic realignment of priorities.

Numbers of Presbyterian missionaries express similar concern. Methodists have a special problem in the way that parties or "circles" within the church struggle for power, with much time and effort put into political maneuvering. Presbyterians are also troubled by divisions.

On the positive side, the missionary in Korea finds: A warmth of relationships in churches, hospitals, schools and communities—Koreans are beautiful people to know; a people of genuine Christian experience and tested faith, a church with a tradition of steadfastness, prayer and evangelism, with strong Korean leadership; church-related schools, colleges, seminaries, hospitals, community centers; publishing and broadcasting facilities that add strength, depth, outreach to the Christian community and helpful stimulation to Korean society.

On the more problematic side, the missionary finds: a pervading authoritarian outlook in government, education, and church, with too much command-and-obey, tell-and-accept, memorize-and-repeat; a church whose structure and methods seem set and resistant to change, that seems too little engaged with the major issues of Korean life; a church whose effectiveness is reduced by division and rivalries; on the organized or institutional level too little of a close missionary-to-church relationship—both sides want it closer, but the gap remains.

#### **The Missionary Living and Working in Korea Today**

How do these missionaries see their tasks and what are they doing? It is clear that the missionary is no longer in the driver's seat, but working with and under the authority of Koreans. In spite of the frustrations in work, a very difficult language and problems in relationships described above, most missionaries interviewed in Korea felt they were in places of opportunity and challenge. Some will insist that it is the *being*, the quality of life one brings to every situation, that is more important than the *doing*. Because the being is revealed in the doing, we describe now some of the significant work Methodist and United Presbyterian missionaries are doing in Korea, with examples selected from those interviewed. Many others might well have been included, for there are some great ones we do not tell.

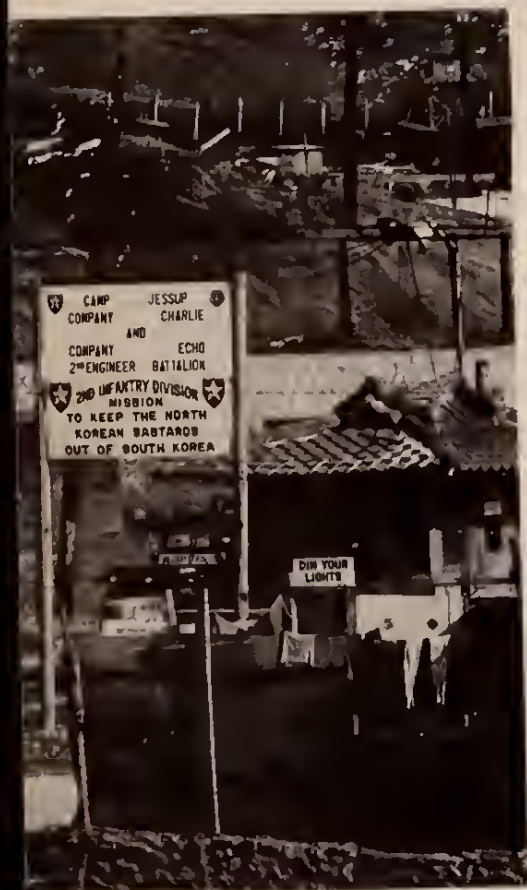
*The evangelistic fervor of the Korean churches is illustrated by this woman evangelist preaching on a street corner.*



*Church Development* Annaliese Sievert (UM), bringing a wealth of experience from her German Methodist background, has been working with 32 churches in a rugged, less developed area in eastern Korea—visiting, preaching and teaching, assisting pastors, developing laymen.

Bouncing over rough roads in a Jeep for thirteen years finally took its toll, with parts of her spine so compressed that an operation and fusion became necessary. She has had to give up this work, yet her influence carries on in the lives of persons and congregations she has reached.

*Industrial mission*—George Ogle (UM) has been working for a decade



Until recently, the political division between North and South Korea has been typified by this sign at a U.S. army installation. Now, there is the possibility of some improvement

to relate the Gospel to urban wage earners, beset by all the pressures outlined earlier. A full article on his work appeared in the October, 1971 *New World Outlook*.

**Christian Education.** For the missionary seeking to develop the more open, person-centered, applied-to-life process of learning, deeply rooted in Biblical-Christian faith, here is an area of challenge, some victories, much frustration. Marie Melrose (UP) in Taegu has taught classes in the Bible Training School, worked with churches in the Presbytery, and is now developing a Christian Education Center as a resource for churches in the area. Dorothy Hubbard (UM), teaching in this field at the Taejon Seminary, has most of her students in fieldwork and finds they will discuss, plan, try-out and then evaluate what has been done—a real achievement in view of the rigidities so often encountered. As an aspect of her living, Dorothy has found that getting to know people on her street has provided a channel for fellowship so that a former neighborhood of strangers has become a community of friends.

**Theological Education.** Sam Mof-fett (UP), teaching Historical Theology at Handuk Seminary, is making a significant contribution to students, to the church, and to the whole field of ecumenical theological work. When it was known in 1969 that the General Assembly of the Presbyterian Church would vote on re-entering the World Council of Churches, it was Sam who prepared the definitive background paper. Many others worked, and shared the joy of seeing a favorable vote.

Ed Poitras (UM) teaches Church History and History of Christian Thought at Methodist Theological Seminary. He is working in three directions: Teaching and interacting with students and faculty, reaching out through preaching in churches and other forms of service and counsel; writing for Korean newspapers and magazines in very good Korean, commenting on developments and dealing with issues from an informed Christian perspective; relating in a helpful and sharing way to journalists, painters, poets, and others in public life out of deep conviction that one way to help Christian faith become indigenous is to assist those who influence public

opinion to grow in Christian perspective.

**Medical Services.** Robert Roth M.D. (UM) has completed ten years in Korea, during which time he has joined with others in making Wonju Union Christian Hospital an effective center for service and witness. He has set a standard of skilled and devoted service through his surgery; he has guided the advanced training of residents, and expects two-thirds of the hospital's graduates in surgery to practice in Korea; he has stimulated outreach through mobile clinics and services to mines and industries; he has moved to pervade the hospital with Christian spirit as manifested in patient care and Christian witness.

John Sibley, M.D. (UP) after a term as a skilled surgeon in a large hospital, came to feel that he should be out among the desperately needy. After much thought, prayer and consultation, he and his wife, Jean, with a small corps of workers, moved to Koje-do Island, an isolated and neglected area off the southern coast of Korea. They began from scratch a program of health education, preventive medicine, midwifery, simple clinics. The Sibleys and staff lived in tents until residences, labs, and clinic could be built. Work has progressed in the face of great difficulties, with help from Kit Johnson, M.D. and Korean doctors. Jean Sibley has entered fully the life and struggles of this small community and is enriching its Christian witness.

**Medical Education.** Kit Johnson, M.D. (UP) has provided skilled service and counsel for the Koje Project. Assigned also to work in public health and community medicine at the Medical School of Yonsei University, he challenged some of the basic emphases of medical education in Korea, helped focus on community medicine and stimulated curriculum revision.

Roberta Rice, M.D. (UM) skilled surgeon and long-term faculty member at Yonsei Medical School and Ewha Medical School, has been in the midst of this ferment in medical education. In addition to her work in surgery, she had been asking questions, stimulating, counseling Korean faculty leaders and doing the varied tasks that came. During 1971 she felt things were really beginning to move and was able to make her contribution to this curriculum development



and to join consultations with leaders of other medical schools in Korea and in other Asian countries.

*Physical Therapy.* Joanne Poe (UP), physical therapist at Presbyterian Medical Center, Taegu, was critically ill during the fall of 1970. She has recovered, and is back in Korea. Word from others in Taegu helped all of us see the value of her contribution and the richness of Christian witness she had made. She had cared for people, she had helped them overcome difficulties and learn new skills, she had drawn people together. She is now carrying forward this same ministry among leprosy patients in one of the church's special centers.

*Ministry to Epileptics.* Lenna Belle Robinson (UM), working as a medical technician, caught a vision of the way epilepsy can be controlled by medication against the background of the way epilepsy is misunderstood and feared in Korea and the patient isolated. After discussion and planning, she moved in with faith and resourcefulness: her field—those suffering from epilepsy in rural Korea; her prescription—instruction and the provision of daily dosages; her method—the organization of "Rose Clubs", something like an Epileptics Anonymous for all the patients she can locate. There are now 115 of these Clubs enrolling some 7,000 persons. Members provide mutual support for taking the regular dosages, and help each other in personal adjustments.

*Rural Development.* The Rural Christian Service Center in Taejon, with Dean Schowengerdt (UM) as continuing missionary, has pioneered in various phases of agriculture and rural community development. Their program is shifting, and the latest project aims to initiate a sheep industry for Korea—the mountains seem inviting and just right. The Australian Presbyterian Church has provided a herd of 300 sheep with a practical specialist, appropriately named Lamb, to care for the herd, instruct Koreans, and get the project going. It was Dean who, after considerable searching, found the location and prepared the way.

*University Work.* Peter van Lierop (UP) has been teaching in the fields of Christian Education and Psychology at Yonsei University, and in the fall of 1969 was asked to head up the development of the Student

Union, both program and building. He led out in planning, and with Korean faculty and administrators the decision was reached to make it the Student Union and Counseling Center. So the Union stands today on the Yonsei campus, functional and attractive, a hub of student activities with meeting rooms, up-to-date Coffee House, plus the counseling program—eight Korean counselors, all faculty, with a referral consultant to see that the student gets to the most appropriate counselor. Pete has done much to help the individual counselors and during 1971-72 furlough took further work in his field.

Dwight and Sonia Strawn (UM) have each been related to universities, he through English teaching in a Yonsei extension institute, she through French at Ewha. Both are skilled in these fields and are acquiring further expertise on furlough.

*Ministry to U.S. Servicemen.* Two couples, Marvin and Ellen Ruebsamen (UM) and Jerry and Helen Nash (UP) have given themselves to such work: Planning activities, providing homelike atmosphere, cooperating with chaplains, introducing servicemen to Korean people and culture and above all, being available. The Nashes, at Frontier House near the DMZ, have special burdens because of the isolated setting of the men they serve. The Ruebsamens, at Hillside House, Seoul, have developed an extensive and unanticipated ministry to Korean college students.

*Social Work.* Wives of two of the men already mentioned are making special contributions here. Genell Poitras (UM) is teaching Social Case Work in two universities and supervising student fieldwork in one. Eleanor van Lierop (UP) has contributed significantly to the rehabilitation of Korean prostitutes through initiating and guiding the development of the Girls' Welfare Association which now has ten case workers and three rehabilitation centers.

The missionary wife is in a significant role, with special work by several already mentioned. For all wives there is high responsibility for home and children, for sharing and providing support for the husband and his work, for doing "her thing" in church, institution, community. Other examples of outreach include:

Neva Hale (Mrs. L. L.) (UM) providing the initiative and hard work

to set up a Human Relations Training Lab early in 1972 for combined missionary and Korean participation;

Jean Underwood (Mrs. John) (UP) teaching Hymnology and Christian Education at Honam Theological Seminary; producing two books on Hymnology for the Korean Church.

In retrospect, one becomes keenly aware of both problem and potential in the missionary scene in Korea today. All have faced frustration, yet a high percentage are finding meaning and satisfaction in their work. Missionaries seem genuinely moved to reach out for persons whose needs are not met, or to respond to an existing situation in more creative ways. There are many unfinished tasks, and questions like the following define both their concern and the direction of effort:

—How does one move constructively into new areas: Urban mission, campus ministry, rural health, community development?

—How does the missionary move towards new thrusts in evangelism and Christian education, when so many pastors and laymen seem to prefer things as they are?

—To what extent and how should the missionary work for social change? What is his role as the conscience of a community or initiator of action?

—In the classroom how can the missionary stir the imagination of students and stimulate them to creative action when most are conditioned to learn by rote and receive by authority?

—How can the missionary, in the midst of all these pressures and demands, maintain sensitivity to people with high regard for the other person?

—How does the missionary, engrossed in his work and caught up in the realities of Korea, "maintain the spiritual glow"?

—How, with all the distractions and busyness of his life, does the missionary keep alive the central evangelistic concern relating it vibrantly to the persons he meets and the situations and issues he confronts? ■

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*Rev. M. O. Williams was for many years Secretary of Missionary Personnel for the United Methodist Board of Missions. This article grew out of a trip that he made to Korea to interview missionaries for the United Methodist and United Presbyterian mission boards.*



CONNIE MYER

**JACKSON'S**  
"OPERATION  
SHOESTRING"

An urban ministry in the nation's  
least urban state



Manito Presbyterian Church  
Spokane, Wash.

NOTES FROM DR. SAM MOFFATT'S VISIT  
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(Not always an accurate report!)

for Dr. Ray Moody  
by -- Jo Hendricks

A week ago, a huge jet liner dropped a tall, kindly, slightly -graying missionary, from friendly skies, into our very ordered and provincial lives. Here we were -- face to face with Dr. Sam Moffatt and his adopted land of Korea -- his beloved, war-torn, physically and ideologically divided land -- where U.N. and Truce Teams rap at Panmunjom, and maintain a "nervous" status quo.

The name Moffatt is as well-known in the Korean Christian community as the name "Kim." The World Book of Prayer used by our Women's Association, has included the Moffatts for the last 35 to 50 years. From the time the first missionary set foot on this peninsula on the Sea of Japan -- the Rim of Asia, so called, there has been a Moffatt working among the people, teaching, spreading the Gospel of Jesus Christ, both in word and deed. There was a glint in his eye, as Dr. Moffatt told his story from the pulpit, and answered innumerable questions with much grace and geniality, at a Sunday afternoon luncheon on November 12th.

"The thrust of Christianity in Korea, has always been one of BREAK THROUGH, DISAPPOINTMENT, AND MIRACLE," Dr. Moffatt recalled. He spoke about the first Christians in North Korea, when a hermit king ruled his land with primitive justice, fiercely antagonistic to the "foreigners" -- remembering the countless instances of coastal pillage by Japanese sailors. The story goes that during a palace "coup", the young prince was wounded. The "medics" of the day poured hot tar into the wounds and the prince lay dying. The Christian Medical Missionary was called and offered to treat the wounds, and in due time the prince recovered.---- BREAKTHROUGH, DISAPPOINTMENT, AND THEN --THE MIRACLE The hermit king gave permission for building the first Korean church.

He told of his uncle who, after the war, was determined to check out Communist North Korea. He managed to slip over the line, and saw first hand, how the Communists had stamped out the churches. This was the "break through." The disappointment was heart-breaking after over 100 years of missionary endeavor. Then there was the "miracle." An old man reported that there were Christians everywhere

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but you couldn't see them. He took Dr. Moffatt's uncle to a school where the children were chanting a strangely, familiar tune -- "Jesus Loves Me."

"Believe you me -- Jesus is alive here," he said.

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#### WHAT CAN WE DO IN AMERICA ?

Korea needs fraternal workers to assist the Korean pastor. True -- the church of Korea is the fastest growing in the world, but there is much to do in a social sense. Educational personnel are needed and technical assistants, agriculturists, soil experts, medical missionaries and money for health clinics, hospitals, and assistance with the on-going work in the seminaries. CWS (Church World Service) and CROP (Christian Rural Overseas Program) are very active in a newly stepped-up community development program. As often happens when a country is divided on a parallel between agricultural south and industrial north and they are ideologically split, there are inequities that create multiple problems for the people, and especially the poor.

#### HOW DO WE HELP?

We can help through COEMAR (Commission on Ecumenical Mission and Relations). This can be done by maintaining or increasing our benevolence budget through our General Assembly programs.

#### FACTS

The Christian Church in Korea is growing like wild-fire. The church where Sam Moffatt preached the Sunday before he came to us, has a regular membership of 7000 and an attendance on Sunday of 9000. They use loud speakers in the basement and adjacent rooms and even out in the courtyard to accommodate the eager congregation.

Yes, the people still remove their shoes before coming into the sanctuary. They sit on the cement floor and some times on benches or stand. They have no heat and dress the same for indoor or outdoor activity.

#### WHY THE DEDICATION?

Sam Moffatt said that the answer is the dedication of the lay people -- men and women. "Don't let the preacher do it all," he said. "Every man, woman and child is a disciple, if you are committed to Him."

FACTS CON'D  
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A scholarship for one Korean at a seminary is \$300.00 a year. Here is an opportunity for groups within the church to consider.

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Adoption program for "mixed-breed" babies -- many abandoned children of our own service man, is being arranged. These children are outcasts in the Korean culture. Pan-Am will fly them to America free if we can place them for adoption.

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Churches may fly missionary personnel, such as Dr. Moffatt for a Mission Series -- round-trip to Seoul. Churches may also arrange for a tel-con with an interpreter. The time difference may create some difficulties, but it is possible to arrange.

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Mission committees in the church may write to Ada Black, COEMAR, for promotional material on work of the churches in Korea. Korea is one nation in the world where most of the Christian effort is our own -- Presbyterian.

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We at Manito Presbyterian Church, Spokane, Washington, thank our flying missionary for a glimpse of Christ at work in Korea -- "the Land of the Morning Calm."

## 5 Brothers To Meet For 3rd Time In Lives

For the third time in their lives, the five sons of Rev. and Mrs. Samuel Austin Moffett will get together. The date is April 15 and the place is Englishton Park.

One of the five brothers is Rev. Charles Moffett, pastor of the Lexington Presbyterian Church.

While the brothers have seen one another singly or in twos or threes or fours, the April 15 reunion at Englishton will be the first time since 1953, in Wooster, Ohio that all have been together. Four are ministers and the fifth is a medical missionary.

The first time they were all together was in the fall of 1946 in New York City. They were able to spend only an hour and a half together before going separate ways again.

The Moffett brothers were born in Korea where their father was a pioneer Presbyterian missionary. It was many years later that they were together for the first time. The oldest brother, James left Korea for education in the United

States before the youngest son, Tom, was born.

At present, James is a pastor of a church on Long Island. Charles, the second son, of course, is pastor at Lexington. The middle son is Sam. He is a missionary at a seminary in Korea. The fourth son is Howard a medical missionary at Taegu, Korea, and Tom is a pastor at a Louisville church.

This reunion came about because Sam is in the U.S. on a speaking tour and Howard is home on furlough.

The last time they gathered there were 22 present.

This time, Rev. Charles says 'It looks like there will be 17 able to attend of a potential 34.'



# \$100,000 Donated By Visitors

Visitors to the 10th Inter-Varsity Missionary Convention being held at the UI Saturday night donated well over \$100,000 to an international evangelical group dedicated to fostering mission vocations in college students.

Officials of the convention began at about 9:30 p.m. Sunday to count the cash and pledges of future support contributed at a collection taken up at the convention. The counters stopped their work at 3 a.m. Monday, having already accounted for about \$100,000.

It was estimated at that time that the count was only about 40 per cent complete.

The first envelope to be opened contained a check for \$1,000.

The money goes to the International Fellowship of Evangelical Students, the parent group of the Inter-Varsity Fellowship. The money will be used to develop student evangelical chapters at universities throughout the world.

A New Year's Eve communion service for about 16,000 persons will wind up the convention Monday evening.

The communion service, which will be held in the UI Assembly Hall, will begin at 10:30 p.m. and is expected to conclude at midnight.

Prior to the service, Samuel Moffet, dean of the graduate school of the Theological Seminary of the Presbyterian Church of Korea, will speak on "Jesus Christ: Hope of the World." The talk begins at 8:15 p.m.

Officials of the convention have been working for a week to organize the logistics of the massive communion distribution. Some 440 persons, most of them leaders of college or university chapters of the Inter-Varsity Fellowship, will fan out from the Assembly Hall floor, taking the grape juice and matzoth chips to the people in their seats.

The actual distribution of the communion will take about an hour.

As this year's convention ends, plans are already in the works for the next gathering to be held in three years. A spokesman for the Fellowship said the group has already reserved the Assembly Hall for 1976.



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